Shewing the effects of the Planets, and other Astronomicall Conſtellations:

With the ſtrange events that befall Men, women, and Children, borne under them.

Compiled by GODFRIDVS *ſuper palladium de Agricultara, Anglicanum*

Together with the Husbandmans practiſe, or Prognoſtication for ever: as teacheth *Albert*, *Alkind*, and *Ptolome*

This is unknowne to many men,
Though it be knowne to ſome men.

London, Printed by *A.N.* for *John Stafford*, at his houſe in Blacke-Horſe Alley in *Fleet ſtreet*. 1641.

BODLEIAN
12SEP1978
D
LIBRARY

The Table.

THe Booke of Knowledge, for the benefit of all people: and of the Nativity of our Lord, falling on any of the seven dayes in the weeke, thereby shewing the Disposition of the yeare. Fol. 1.

2 Of the Birth of Children in the dayes of the Weeke. 4

3 The nature and disposition of the Moone in the birth of Children. 5

4 Of Saturne and his Disposition 17

5 What the Thunder signifieth in every moneth of the Yeare. 18

6 Of the good dayes for bleeding, and ill dayes for any worke. 19

7 To know how a man shall keepe himselfe in health. 21

8 The perillous dayes of every moneth 22

9 Ptolomies rule for the Zodiacke, 24

10 How the twelve Signes doe rule the parts of Mans body. 25

11 The disposition of the Planets. 26

12 The Condition of Man discovered by Cre-

Creatures. 31
13 *The description of the foure Elements, and of the foure Complexions.* 32
14 *Of the foure prime qualities.* 32
15 *The yeare divided, with the knowledge of the state of mans body by Vrine,* 35
16 *An A. B. C. whereby thou mayest know of what Planet every man is borne, his fortune and time of his death.* 42
17 *Another Alphabet to the same purpose* 44
18 *To know the weather that shall bee all the yeare, after the change of the Moone, by the prime dayes.* 46
19 *A rule to know upon what letter, what houre, and what minute as followeth.* 46
20 *Of the most best and profitable dayes that be in the yeare to let blood* 48
21 *Heere followeth the nature of the twelve Signes.* 53
22 *The Anatomy of mans body, with the number of the Bones, which is in all, two hundred forty eight.* 55
23 *The use and order of Phlebotomy, with the names of the veines, and where they rest,* 58
24 *Of the yeare, with the growth of things.* 63
25 *The change of man twelve times, according to the Moneths.* 65
26 *The Rutter of the distances of the harbours and*

and havens in most parts of the world, from one to another. 69
27 *Of the Axtree and the poles.* 72
28 *Of the Circles of the Spheare.* 73
29 *The reason why that five paralell Circles are onely in the Spheare.* 75
30 *Of the five greater circles, of the appearance and non appearance of them.* 76
31 *Of the bigneſſe of the five paralell circles.* 79
32 *Of the number of the Paralels.* 80
33 *Of the order of the five Paralell circles.* 81
34 *Of the power of the five Paralels.* 81
35 *Of the ſpace betweene the Paralels.* 82
36 *Of the Colours.* 83
37 *Of the Zodiacke.* 83
38 *Of the Horizon.* 84
39 *Of the Meridian Circles.* 86
40 *Of the Circle Galaxias.* 86
41 *Of the five Zones.* 87
42 *Of the Celeſtiall Signes, with their Starres.* 88
43 *Of the twelve Winds, with their names and properties.* 91
44 *Strange wonders moſt worthy of note.* 93

VVhereunto in the end is annexed the Husbandmans Prognoſtication for ever, together with his Rules and practiſe.

2 *Of Christmas day.* 100
3 *The Husband-mans practise.* 102
4 *The disposition of the* 12. *dayes knowne by the shining of the Sun.* 103
5 *From the time of Christmas unto the twelfth day.* 105
6 *How thou mayest rule well thy beasts that Yeare.* 109
7 *An old rule of the Husbandman.* 110
8 *How the Winter shall bee after the twelve moneths.* 110
9 *The saying of* Solynus *and* Petrus 111
10 *The circles about the Sunne, Moone, and other Starres,* 111
11 *The colour and lights of the other stars.* 112
12 *How to know the weather by the rising and going downe of the Sun.* 113
13 Albertus *of the Lightning.* 114
14 *Of the Rainbow, from whence he is, and what it signifieth.* 115
15 *Of Thunder and Lightning.* 116
16 *To know the weather by the foure quarters of the yeare, as sheweth* Liechtenberger. 116
17 *How to know the weather out of the new and full Moone.* 118
18 *The minds of the Fathers, of the nature of the fire.*

THE

THE BOOKE of Knowledge,

Both Neceſſary and uſefull for the benefit of all People.

Sunday.

IF the Nativity of our Lord come on Sunday, Winter ſhall bee good, the Spring windy, ſweet, and hot, Vintage flouriſhing: Oxen and Sheepe multiplyed, Hony and Milke plentifull: Peace and accord in the Land; yea, all the Sundaies in the yeare following profitable: They that be born ſhall be ſtrong, great, and ſhining: and he that ſlyeth ſhall be found.

Munday.

IF it fall on the Munday, Winter ſhall bee indifferent, Summer dry, or cleane contrary:

ry; so that if it bee rainy and tempestuous, Vintage shall be doubtfull: in each Munday of the said yeare, to enterprise any thing it shall be prosperous and strong. Who that flyeth shall soone be found: theft done shall be proved, and he that falleth into his bed shall soone recover.

Tuesday.

IF it come on the Tuesday, Winter shall be good, the Spring windy, Summer fruitfull. Vintage labourſome, women dye, and Ships perish on the Sea. In each Tuesday of the same yeare: to begin a worke it will prosper: he that is borne shall be strong and covetous. dreames pertaine to age. He that flyeth shall soone be found: theft done shall be proved.

Wednesday.

IF it come on the Wednesday, Winter shall be sharpe and hard, the Spring windy and evill, Summer good, Vintage plentifull, good wit easily found, young men dye; hony sparings men desire to travell, and Shipmen saile with great hazard that yeare. In each Wednesday to begin a worke is good.

Thursday.

IF it come on the Thursday, Winter shall bee good the Spring windy: Summer fruitfull,

full vintage plentifull, kings and Princes in hazard* And in each Thursday to beginne a new worke prosperous: He that is borne shall be of faire speech, and worshipful, he that flyeth shall soone be found: theft done by women shall soone be proved. He that falleth in his bed shall soone recover.

Friday.

IF it come on the Fryday, Winter shall be marvellous, the Spring windy and good, Summer dry, Vintage plentious: There shall be trouble of the aire, Sheepe and Bees perish, Dates deare. In each Fryday to begin a worke it shall prosper, bee that is borne shall be profitable and lecherous* He that flyeth shall soone be found, theft done by a child shall be proved.

Saturday.

IF it come on the Saturday Winter shal be dark snow great, fruit plenzious, the spring windy, Summer evill, Vintage sparing in many places: Dates shall be deare, Men wax sicke, and Bees dye. In no Saturday to begin a worke shall be good, except the course of the Moone alter it: Theft done shall bee found, he that flyeth shall turne againe to his owne:

owne: those that are sicke, shall long waile, and uneath they shall escape death.

2. Of the birth of Children in the dayes of the Weeke.

One the Sunday who that is borne, shall be great and shining. Who that is borne on the Munday shall prosper, if hee beginne a worke on that day. Who that is borne on the Tuesday shall be covetous, and perish with Iron, and hardly come to the last age; and to begin all things is good. He that is borne on the Wednesday, shall lightly learne words. He that is born on the Thursday, shall bee stable and worthipfull, and to begin all things is good. He that is borne on the Friday, shall be of long life and leacherous, and to begin all things is good. He that is borne on the Saturday, shall seldome be profitable, but if the course of the Moone bring it thereto.

3. The nature and disposition of the Moone in the birth of Children.

The first day, *Adam* created.

IN the first day of the Moone Adam was made: to doe all things is profitable, and that thou seest in thy sleepe shall bee well, and turne into joy: if thou seemest to bee overcome, nevertheless thou shalt overcome. A child that is borne, shall soone increase, and be of long life, and rich. He that falleth sicke shall long waile, and suffer a long sickneſſe. It is good to let a little blood.

The second day, *Eve* made.

IN the second day of the Moone Eve was made: to doe an errand is good: to enterprise any thing profitable: as to buy and sell, and fly into a ship to make away, and to sow seeds: theft done shall soone be found. Whatsoever thou shalt see in sleepe, sudden effect it shall have, whether it be good or evill: to let blood is good. A child that is borne soone shall

ware and he shall be a leacher, and if a woman prove a strumpet.

The third day *Cain* borne.

IN the third day of the Moone, Cain was borne: abstain from doing of any thing, except thou wouldst not have it prosper: draw up roots in the yard and in the field: theft done shall soone be found. Whatsoever thou seest in sleepe it is nought: the man child shall grow for the time, but dye young. A sicke man that falleth in his bed, shall travell, and not escape: to let blood is good.

The fourth day Abel Borne.

IN the fourth day of the Moone, Abel was borne. Whatsoever thou doest is good, in each travell: the dreame thou seest, hath effect: hope in God, and counsell good. A child that is borne, shall be a good creature and much praised. A man that falleth sicke, either soone shall be healed, or soone shall dye. It is good to let blood.

The fifth day, no Sacrament.

IN the fifth day of the Moone, doe nothing of errand, nor worke: to receive the Sacrament is dangerous, he that flyeth shall be taken, or killed: the dreame that thou shalt see shall bee well. Beware that thou reiect no counsell. A child that is borne shall dye young.

The

He that falleth in his bed, soone shall dye: to let blood is good.

The sixt day send children to Schoole.

IN the sixt day of the Moone, to send Children to Schoole is good, and to use hunting; The dreames that thou shalt see, shall not come to passe: but beware thou say nought to any man, nor discover thy counsell. A child borne shall be of long life, and sickly. A sicke man unneath shall escape: to let blood is good.

The seventh day, Abel was slaine.

IN the seventh day of the Moone, Abel was slaine. He that falleth sicke shall dye: he that is borne shall be of long life: it is good to let blood, and to take drinke. A dreame that thou seest, long after shall bee. Who that flyeth, shall soone bee found and theft also. To buy swine: to tame beasts: to clip haires and to take all manner of nourishing is good. A sicke man if he be medicined, shall be healed.

The eight day good to doe any thing

AND in the eight day of the Moone: whatsoever thou wilt doe is good: All things that thou wilt treat of to goe in counsell to buy Manciples and Beasts, to change folds of Sheepe, to lay foundations, to sow

seeds

seeds, to go in a way. A child that is borne shall be sicke, and dye young, but if he live, he shall bee a purchaser. A dreame shall be certaine, and soone shall be If thou seest sorry things, turne them to the East. Though an old man war sicke, he shall live: Theft shall be found: to let blood it behoveth in the middest of the day.

The ninth, day Lamech borne.

And in the ninth day of the Moone Lamech was borne: to doe all things is profitable, what thing thou wilt enterprise shall come to good effect A dreame that thou seest shall come in the day following, or in the second day: and thou shalt see a signe in the East, and that shall appeare in sleepe onely, within eleven dayes shall come to passe: A child borne, in all things shall be a purchaser, and good, and long of life. A sicke man shall waile much, and arise. Who shall be chased, shall not be found: and who that is oppressed, shall be comforted. Presume thou not to bee let blood.

The tenth day, Noah borne.

And in the tenth day of the Moone was borne the Patriarke Noah. Whatsoever thou wilt doe shall pertaine to light: dreames be in vaine, and within foure dayes shall come with,

without perill. A child that is borne shall see many Countries, and die old, Whatsoever is lost shall be hid: who that is bound shall bee vnbound: who that flyeth, after shall be found: who that falleth in travel, without perill shall bee delivered: who that falleth sicke in his bed, he shall long abide. To let blood is good.

The eleventh day, Sem borne.

AND in the eleventh day of the Moone, Sem was borne: it is good to begin workes, to Journy, to make a Wedding. A dreame within foure dayes shall bee fulfilled without perill. A Child that is borne shall be of long life, and religious, and he shall have a signe lowely in the forehead or in the mouth, or in the eye, and in the latter age he shall bee made better. A wench shall have a signe that she shall be learned with wisdome. To travel is good, and to change folds of sheepe from place to place. He that is sicke, if he bee long sicke shall be healed: each day to be let blood is good.

The twelfth day, *Canaan* borne.

AND in the twelfth day of the Moone, was borne Canaan the Sonne of Cham: nothing thou shalt begin, for it is a greevous day. A dreame shall be certaine, and lye to thee after: that thou seest, within nine dayes shall

be fulfilled. To wed, and to doe errands is profitable: that is lost shall be found. A child that is born shal be of long life, angry, and honest: a sicke man shall be greeved, and arise: who that is taken shall be let go: theft done shall be found. To let blood at even, it is good.

The thirteenth day, *Noe* planted Vines.

And in the thirteenth day of the Moone, Noe planted Vines, so that to plant vines, is good: After that thou wakest, thy dreame shall be, and within foure dayes come to gladnesse: but take heed to Psalmes and Orisons. A child borne shall come to adversity, he shall be angry, and not long of life. Who that is bound shall be loosed, that is lost shal be found. Who that wareth sicke, long time shall trabell, and seldome shall recover, but die. To wed a wife is good, and each day let blood.

The fourteenth day, Noe blessed all things

The fourteenth day of the Moone, is a good day, and a glad. Noe blessed all things, whatsoever thou wilt doe shall come to thee to good purpose. A dreame within fire dayes shall be. To make wedding is good, and to goe in the way. Aske of thy friend, or thine Enemy, and it shall be done to thee. A

child

Child that is borne shall be a traitor: the sicke man shall be changed and rise, and healed by medicine, to let blood is good.

The 15 day, confusion of Languages

AND in the fifteenth day of the Moone, tongues were divided: doe no worke, begin no worke, for it is a greevous day. A sicke man shall long travell, but he shall escape. A dreame that thou seest nothing shall annoy, but come to good event. A child borne shall die young: that is lost shall be found, to let blood is good,

The 16 day, Pythagoras borne.

AND in the sixteenth day of the Moone, Pythagoras was borne, and the Authour of Philosophy: to buy and sell is good, and to tame Oxen and other beasts. A dreame is not good, after long time it shall come, and it shall be harmefull to take a wife and make wedding is good: Folds of sheepe from place to place, to change is good. A child that is born shall be of long life, but he shall be poore, forsworne and accused. A sick man if he change his place, he shall live: to let blood is good.

The 17 day, ill to be an Embassadour.

IN the seventeenth day of the Moone it is evill to do an errand: A dreame that thou

ſeeke, after long time ſhall be, or within thirty dayes. A Child that is borne, ſhall be ſilly, he that is ſicke ſhall be much greeved and ariſe: that is loſt ſhall be found: to ſend children to Schoole, to be wedded, to make medicine, and to take it is good, but not to let blood.

The 18 day good to enterprſe any thing.

AND in the eighteenth day of the Moone, it is good for all things to be done; namely to begin houſes, and to ſet children to ſchool: dreames are good, and ſhall be done within twenty dayes. Who that ſickneſſe hath, ſhall ſoone riſe, or long bee ſicke, and then recover: theft done ſhall be found. A man child now borne ſhall be valiant and eloquent, proud, unpeaceable, and not long of life. A maid child then borne, ſhall be chaſt, laborious, ſerviceable, and better in her latter age: they ſhall both be marked above the knees. Not ſo hardy be thou to let blood this day.

The nineteenth day, a day indifferent.

IN the nineteenth day of the Moone, it is indifferent to begin any thing, dreames ſhall come within twenty dayes: who that hath ſickneſſe, ſhall ſoone riſe, if he take medicine: theft then done ſhall not be found. A man child then borne, ſhall be true, benigne, ſtraight, wiſe, ever ware better and better in great

great worship, and have a marke in the brow A maid child then borne, shal be right sick: yet wedded to one man: that day is good to bleed.

The 20 day, Isaac blessed his sonne.

AND in the twentieth day of the Moon, Isaac blessed his Son: whatever thou wilt do is good. A dreame that thou seest shal appeare, but tell it to no man. To make wedding is good: to buy a servant: to build houses: to change folds of sheepe from place to place, to tame beasts and to sow seeds is good. A child that is borne shall be a fighter, and he shal have many arriving: that is lost shal be found: to change Bees is good. A sicke man shall long wayle, or soone arise: to let blood at even is good.

The 21 day, Saul was borne.

IN the xxi. day of the Moon, Saul was born, first King of the Jewes. A dreame is true, and come to passe within foure dayes. A child that is borne shall find much evill, he shal be a thiefe, and witty, or a traitor, and travellous. Esau tooke the last blessing of his Father: it is good to heale Swine and other beasts: it behoveth to abstaine from gaming: to goe in the way is good. A sicke man shall arise: theft shall be found: let no blood neither day nor night.

The 22 day, Joseph was borne.

IN the xxii day of the Moone Joseph was borne: it is a day of holinesse: if thou doest any errand, thou shalt find it grievous. Dreames shall be certaine, and shall come to joy. A child born in all dayes shall be a Purchaser, merry, faire and religious. A sick man both late is confirmed and healed. Bees to change from place to place, is good: and to let bloud all day is good.

The 23 day, Benjamin was borne.

IN the xxiii day of the Moon, Benjamin was born, Son of the right side, the East of the Patriarch Iacob. Whatever thou wilt do is good A dreame that thou seest shall turne to joy, and nothing shall trouble thee, and other while it was wont to fall within eight dayes. To take a wife is good, to make weedding, to lay foundations, to open new earth and to tame beasts is good, A child borne shall be an out cast, and many adventures he shall have, and in sins he shall die. A sick man shall arise: it is good to let bloud.

The 24 day, Golias was borne.

IN the xxiiii day of the Moone, Golias was born: a dreame that thou seest, signifieth thy health, and nothing shall annoy: a child born shall

in Iune, signifieth that same yeere that woods shall be overthrowne with winds, and greate raging shall be of Lyons and Wolves and so like of other harmefull Beasts. Thunder in July signifieth that same yeere shal be good corne, and losse of Beasts, that is to say, their strength shall perish. Thunder in August, signifieth the same yeare sorrow, wailing of many, for many shall be sicke. Thunder in September, signifieth that same yeere great winde, plenty of corne, and much falling out between man and man. Thunder in October, signifieth the same yeere great wind, scarcenesse of corne, fruits, and trees. Thunder in November, signifieth that same yeere to be fruitfull and merry, and cheapnesse of corne. Thunder in December, signifieth that same yeere cheapnesse of corne and of wheat, with peace and accord among the people.

6 Of the good dayes for Bleeding, and ill dayes for any worke.

In every moneth be two evill dayes, one in waring of the Moone, and another in the waning. The Kalender sheweth them and their houres openly enough, in the which dayes, if any folke take sickenesse, or begin any

any new thing, it is great grace if ever it fare well, or come to good end. And there are fifty Canicular or dog-dayes, that is to say, from the fifteenth Kalender of August, to the Nonas of September, in which dayes it is forbidden by Astronomy to all manner of folkes to let blood, or take Physicke, yea it is good to abstaine from women: for why, all that time reigneth a starre, that is called Canicula, Canis in Latin, a Hound in English: now of the foresaid starre Canicula, the foresaid fifty dayes are called Canicular-dayes and biting as a Bitch: for the kind of the star Canicula is boyling, and brenning as fire, and biting as a Bitch-whelpe: that time the heat of the Sunne and of the Starre, is so ferbent and violent, that mens bodies at midnight sweat as at mid-day, and swelleth lightly, bloweth and brenneth: and if they then be hurt, they be more sicke then at any other time very neare dead. In these dayes al venemous serpents, creep, flye, and gender, and so they overset hugely the aire in seeding of their kind so that many men are dead thereby. In these dayes a fire is good night and day, and wholesome: seeth your meats, and take heed of feeding violently.

And from the eighteene Kalender of Octo-

ber

ber, to the seventeene Kalend of November. looke thou take no cold: for then the powers of man, of earth, and of all things else settle. And they may not open againe till the 17. Kalend of Aprill: wherefore it is lesse harme for thee to take cold at Christmas, then at this time.

7. To know how a man shall keepe himselfe in health.

IF thou wilt keepe thee long in health, flye anger, wrath, and enuy, and giue thee to mirth in measure: travell sadly, so that thou sweat not too much in the Summer, and namely the Canicular dayes: fly all manner of strong drinkes and hot spices, brenning meats, especially their excesse. Fast not too long at morne. Sup not too late at night, eat not too hastily, nor overmuch at once, and that that thou eatest chew it well: every time that thou eatest, rest a little after, sleepe not after dinner, except in May, Iune, Iuly, and August. And yet the lesse that thou sleepest then, the better it is. To sleepe well in the waring of the night and to be early vp in the morning is the better: and every day beware of mists, that none enter into thee fasting

so

for thereof cometh great pestilences and heat. And in great cold and pestilences, eate much garlike every day with 9 Saffron chieves, and it will doe thee much good. Eate enough in winter and the Spring, but little in Summer: looke thy meat be well seasoned: in harvest beware of fruits, for they are not good, except they be given thee for medicine: of all manner of meats sodden is the best, eate not too many hot spices nor eat but at once, for better it were to eate seven times on the day than once thy fill: flesh is more nourishing than fish; eat not too much sowre meats, nor salt; for they will make thy bones sore: looke thy drinke be not too new, nor too old: sweet powdred meats be most wholesome. Of all things take measure, and no more: for in measure rests vertue.

8. The perillous dayes of every Moneth.

IN the change of every Moone be two dayes, in the which what thing soever is begun, late or never it shall come to good end, and the dayes be full perillous for many things.

In January when the Moone is three or foure dayes old.

In

In February, 5, or 7.
In March, 6, or 7.
In Aprill, 5, or 8.
In May, 8, or 9,
In Iune, 5, or 15.
In Iuly, 3, or 13.
In August, 8, or 13.
In September, 8, or 13.
In October; 5, or 12.
In November, 5, or 9.
In December, 3, or 13.

Astronomers say that sixe dayes in the yeare are perilous of death: and therefore they forbid men to be let bloud on them, or take any drinke. That is to say,

The third day of the Moneth of Ianuary,
The first day of the Moneth of Iuly.
The second day of the moneth of October.
The last day of the Moneth of Aprill.
The first day of August.
The last day going out of December.

These 6 dayes with great diligence ought so to be kept, but namely the latter three, for all the veyns are then full. For then whether man or beast be knit in them, within 7 dayes, or certainly within 14 dayes he shall dy. And if they take any drinks within 15 dayes they shall dye, and if they eate any goods in these three

for thereof cometh great pestilences and heat. And in great cold and pestilences, eate much garlike every day with 9 Saffron chieves, and it will doe thee much good. Eate enough in winter and the Spring, but little in Summer: looke thy meat be well seasoned: in harvest beware of fruits, for they are not good, except they be given thee for medicine: of all manner of meats sodden is the best, eate not too many hot spices nor eat but at once, for better it were to eate seven times on the day than once thy fill: flesh is more nourishing than fish; eat not too much sowre meats, nor salt; for they will make thy bones sore: looke thy drinke be not too new, nor too old: sweet powdred meats be most wholesome. Of all things take measure, and no more: for in measure rests vertue.

8. The perillous dayes of every Moneth.

IN the change of every Moone be two dayes, in the which what thing soever is begun, late or never it shall come to good end, and the dayes be full perillous for many things.

In January when the Moone is three or foure dayes old,

In

In February, 5, or 7.
In March, 6, or 7.
In Aprill, 5, or 8.
In May, 8, or 9,
In Iune, 5, or 15.
In Iuly, 3, or 13.
In August, 8, or 13.
In September, 8, or 13.
In October; 5, or 12.
In November, 5, or 9.
In December, 3, or 13.

Astronomers say that fiue dayes in the yeare are perilous of death: and therefore they forbid men to be let bloud on them, or take any drinke. That is to say,

The third day of the Moneth of Ianuary,
The first day of the Moneth of Iuly.
The second day of the moneth of October.
The last day of the Moneth of Aprill.
The first day of August.
The last day going out of December.

These 6 dayes with great diligence ought so to be kept, but namely the latter three, for all the veyns are then full. For then whether man or beast be knit in them, within 7 dayes, or certainly within 14 dayes he shall dy. And if they take any drinks within 15 dayes they shall dye, and if they eate any good in these

three

three dayes, within forty daies they shall die. And if any child be borne in these three latter dayes, they shall die a wicked death.

Astronomers and Astrologers say, that in the beginning of March the 7 night, or the 14 day, let thee blood of the right arme: and in the beginning of Aprill, the 21 day on the left arme. And in the end of May, 3, or 5 day, on whether arme thou wilt. And thus of all that yeere, thou shalt orderly be kept from the Fever the falling Gout, the fister Gout and losse of thy sight.

9. *Ptolomies* rule for the Zodiacke

Each mans body is ruled by a certaine signe of the Zodiacke.

Wherefore as saith Ptolomeus; If thou be sicke in any limbe, doe no medicine unto that limbe, for it shall rather hinder thenfurther. And namely, flie blood-letting at that time. Thus shalt thou know how the Signes reigne in our limbs.

10. Of the 12. Signes.

Aries or the Ram governeth the head.

The Bull reigneth in the neck and in the throate.

Gemini or the twines rule the shoulders, armes, & hands. And these three are the signes of the Spring.

Cancer or the Crabbe commandeth the stomack, Limbs, Arteries, milt, liver, and gall.

The Lion reigneth in the back, sides, bones, sinews, and grissles,

Virgo, or the Mayde guideth the wombe, Midriffe and Guttes. And also she reigneth other while in the stomacke, liuer, gall, and milt, and other nutriffe limbs, beneath the Midriffe: and these three are the signes of Summer.

Libra or the ballance holdeth in the navell, the reynes, and the lower parts of the wombe.

The Scorpion keepeth the bladder, the buttocks, and other privities of man or woman.

The Sagittary dwelleth in the thighes, and buttocks, and these three are signes of harvest.

The Capricorne reigneth in the knees

The Aquary governeth the Legges and anckles.

The Fish directeth the feete, and these three be the signes of winter.

The disposition of the Planets.

Saturne, Jupiter, Mars, Sol, Venus, Mercury, and Luna.

Saturnus is the cause of Death, dearth, and peace.

Iupiter is the cause of long peace, rest, and vertuous living.

Mars is the cause of dryneſſe, debate, & war.

Sol is the cause, of life, health and warring.

Venus is the cause of lusty love and lechery.

Mercury is the cause of much speech, Merchandize, and sleights.

Luna is the cause of moystneſſe, great waters, and violent floods.

Saturns houre is good and strong to doe all things that asketh strength onely, and to nought else save to battell: for it is wonderous evill. That man or woman that hath that Starre Saturne to his Planet, he is melancholly

lancholly, black, and goeth swiftly; he hath a void heart, wicked and bitter as worm wood, he will lightly be wroth, he is quarrel, ome, witty covetuous, and irefull: he eateth hastily, and is false, and enclining to lye, with shining eyes as a Cat, he hath in the fore head a marke or wound of fire: hee is poore, and his clothes are rent unto a time. And thus he hath open signes, and all his covetous is by other mens possessions, and not by his owne,

Jupiters houre is good in all things, namely peace, love, accord, Who that hath this Starre to his Planet, hee is sanguine, ruddy, and goeth a large pace, neither too swift, nor too soft: his stature is seemely, and shining, he hath a faire visage, lovely semblance, red lips, faire haires, broad face, good brows; his cloaths are good and strong, hee is sweet, peaceable, ane soft,

Mars houre is evill, and better by night than by day. For it is Masculine on the night, and Feminine on the day: It is good to doe any thing, but with great strength: by night is good to enter battell, and also by day, but not so much good as by night. Who that hath this Starre to his Planet, his making is of good defence, and oftentimes his face is red

with blood: his face is small and subtill, and laughing, and he hath eyes as a Cat: and all the dayes of his life, he will accuse many men of evill: hee hath a wound of a Swoꝛd in his face, he is moſt cholericke. And thus he hath open ſignes.

Sols houre is woꝛſt of all other houres, no man in this houre may do his wil, ſave Kings and Loꝛds, and that with great ſtrength. Who ſo in this houre entreth Battell, he ſhall be dead there. Who that hath this ſtar to his Planet, he hath ſharpe eyes, great ſpeech, and wicked thoughts in his heart, he is wicked and avaricious, neither white, noꝛ black, but betwixt both: he hath a marke in his face, oꝛ a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his deeds.

Venus houre is good in all things, and it is better on night than on day, ever till midday, at mid-day it is not good, foꝛ the Sunne overeth it. On Sunday, the ninth houre is Venus houre, ſue not then to any Loꝛd, noꝛ Potentate. foꝛ if thou doe, thou ſhalt find him woꝛth. Who that hath this Star to his Planet, namely, if he be borne by night in Venus houre he is white, and hath a round face, little foꝛe-head, round beard he hath a middle nose,

nose, and hairy eyes: he is laughing and lit tigious, and he hath a marke in his face: his making is faire and plaine, and oft-times his neather lip is greater than the upper. And who that is borne under Venus, when she is not in full power he hath a sharpe nose and somewhat crooked, faire haires, soft eyes of running water: he is a singer, hee longeth much after games, and loveth them well and his tales be sweet.

Mercuries houre from the beginning to the middle, is good in all things; and from the middle to the end it is hard, and it is not much better on night than on day, and each time of the night & day, he standeth before the Sun or behinde, therefore he hath his power much more by night than by day from morne to the fift houre of the day hee hath his power, and from thence to the ninth he hath no power. Who that hath this Starre to his Planet, he hath a sharpe stature, and a sharpe long face, long eyes, long nose, great haires on his eyes, and thick narrow forehead, long beard, thinne hayre, long armes, long fingers, long feete, long head: he is meeke and lowly, hee will doe each thing to certaine space, he is more white than blacke and oft-times right white, and he hath great shoul-

ders, and who so is borne under Mercurius, when he is not in his full power, that is to say, from the first houre of the day to the ninth, he is blacke and dry, he hath crowded teeth and sharpe; he hath a wound in his body with fire, he is scourged with wands, or smitten with a sword, and men speake evill of him, for lying and man slaughter.

The Moones houre is right good, and right evill: from the fourth day to the seventeenth it is good, namely, to all those that are borne in it, and from the seventeenth day to the twentyeth day it is some what good, but not so good, and from the twentieth day, to the seven and twentyeth day, it is evill, namely, to all those that are borne in it. Who so hath this Starre to his Planet, and is borne there under, when it is in his full power, he hath a plaine face, and pale, sometime quarreling, and doth his wils to men: hath he a seemely semblance, & he is rich, and he hath meane stature neither too long, nor too short: he hath straight lips & hollow eyes. Who that is borne under this Starre, when it is not in full power, he hath a streight face and dry, and is malicious, he hath little teeth, and albugine, that is to say, a white streake in the eare.

12. The condition of man discoverred by creatures.

1 NAturally a man is hardy as the Lyon.
2 Strong and worthy as the Ore.
3 Large and liberall as the Cock.
4 Avaricious as the Dog.
5 Hardy and swift as the Hart.
6 Debonaire and true as the Turtle dove.
7 Malicious as the Leopard.
8 Gentle and tame as the Dove.
9 Crafty and guilefull as the Fox.
10 Simple and milde as the Lambe.
11 Shrewd as the Ape.
12 Light as the Horse.
13 Soft and pittifull as the Beare.
14 Deare and precious as the Elephant.
15 Good and wholesome as the Unicorne.
16 Idle and slothfull as the Asse.
17 Faire and proud as the Peacock.
18 Gluttonous as the Wolfe.
19 Envious as a Bitch.
20 Rebell and inobedient as the Nightingale.
21 Humble as the Pigeon.
22 Fell and foolish as the Ostrich.
23 Profitable as the Pismire.

24 Dissolute and vagabond as the Goate.
25 Spightfull as the Pheasant.
26 Soft and meeke as a Chicken.
27 Moveable and varying as the fish.
28 Lecherous as a Boare.
29 Strong and puissant as a Camel.
30 Traiterous as the Mule.
31 Advised as the Mouse.
32 Reasonable as an Angell.

And therefore he is called the little world, or else he is called all Creatures for hee doth take part of all.

13 The description of the foure Elements and of the foure Complexions.

IN each man and woman reigneth the Planets and every signe of the Zodiacke, and every prime quality, and every Element, and every complexion, but not in every one like: For in some men reigneth one more, and in some reigneth another: and therefore men be of divers manners, as shall be made apparant.

14 Of the foure prime qualities

FOure prime qualities there be: that is to say, coldnesse, heat, drynesse, and moisture, which

which be contraries: And therefore they may not come nigh together without a meane, for the hotnesse on the one side bindeth them together, and coldnesse on the other side. All hotnesse and coldnesse are two contraries and therefore they may not come nigh together without a meane, for the moystnesse of the one side, bindeth them together, and drynesse on the other. Moystnesse is cause of every thicke substance, and of every sweet taste. And there againe, drynesse is cause of every thin substance, and of every sower stinking taste. And also hotnesse is cause of every red colour, and large quantity. There againe coldnesse is cause of every white colour, and little quantity. These foure prime qualities in their combination make the foure Elements. Ayre moist and hot, the Fire hot and dry, the Earth dry and cold, the Water cold and moyst. The Ayre and Earth are two contraries. and therefore they may not come nigh together, but as fire binds them on the one side, and the water on the other side. Also Fire and Water are two contraries and therefore they may not come nigh together but as the Ayre betweene them binds on the one side, and the earth on the other side. The fire is sharpe, subtill and moveable. The ay-

ere is subtill, moveable, corpulent, and dull. The earth is corpulent and thick. The water moveable, corpulent, and dull. The earth corpulent, dull, and unmoveable. In the eart of the earth, is the Center of the World, hat is to say, the middest point: and in every Center is Hell. And there againe, about he Fire are the Starres, and above them is Heaven Chrystalline, that is to say, waters all blisse, departed in 9. orders of Angels, hen is heaven in the highest roomes, and lar- est. And there againe is hell in the lowest, arrowest and streightest place.

Right as there be foure Elements, so there e foure complexions, according in all manner qualites to these foure Elements.

The first is Sanguine, that is to say, ood gendred in the Livers, limbes, and like the ayre.

The second is Choler, gendred in the gall, nd like thereto, and it is according to the fire.

The third is Melancholly, gendred in the ilt, and like to the dregs of blood, and it ac- rdeth to the earth.

The fourth is Flegme, gendred in the ngs, like to gall: and it accordeth to the ater. A Sanguine man much may, and much oveteth, for he is most hot.

A Cho-

A Cholerick man much coueteth, and little may, for he is hot and dry.

A Melancholious man little may, and little coueteth, for he is dry and cold.

A Flegmatick man little coueteth, and little may, for he is cold and moyst.

A Sanguine man is large, loving, glad of cheere, laughing, and ruddy of colour, stedfast, fleshly, right hardy, mannerly, gentle, and well nourished.

A Cholerick man is guilefull, false, and wrathfull, traiterous, and right hardy, small, dry, and black of colour.

A Melancholious man, is enbious, sorry, covetous, hard, false, guilefull, dredful, sloathfull, and cleare of colour.

A Flegmatick man is slumbry, sleepy, slow sleight full, Rheumatick, dull, and hard of wit, fat visage, and white of colour.

15. The yeare divided with the Knowledge of the state of mans body by urine.

IN the yeare be foure quarters, ruled by these foure compertions, that is to say, the Spring, summer, harbest, and winter: the spring hath three moneths, that is to say, March, April, and May, and it is sanguine complexi-

on

on. Summer hath also three moneths, that is to say, Iune, Iuly, and August, and this quarter is cholerick complexion. Harvest hath also three moneths, that is to say, September, October, and November, and this quarter is melancholious complexion. Winter hath also three moneths, that is to say, December, Ianuary, and February, and this quarter is flegmatick complexion.

Each day also these foure complexions reigneth, that is to say from three after midnight, unto 9. reigneth Sanguine, and from 9 after mid-night, to three after mid-day, reigneth cholerick, and from three after mid-day, to 9. after mid-day, reigneth melancholy, and from 9 after mid-day, to three after midnight reigneth flegme.

Also in the foure quarters of the World reigneth these foure complexions, that is to say, Sanguine in the East. Cholerick in the South, Melancholy in the West, and Flegme in the North.

Also the foure complexions reigne in the foure Ages of Man: that is to say, Choler in childhood, Sanguine in manhood, Flegme in age, and Melancholy in old age. Childhood is from the birth to fourteene yeares full done, Manhood is from thence to Thirty yeares

of

of age, and from thence to fifty yeares. And old from thence to foureſcore yeares, and ſo forth to death.

All his foure complexions reigneth in the foure parts of mans body.

Choler reigneth in all the ſoulet Limbs from the breaſt upward.

Sanguine reigneth in all ſmall Limbes, from the Midriffe to the weſand.

And Flegme reigneth in all nouriſhing limbes, from the reynes to the midriffe.

And Melancholy reigneth in all the limbes, from the reines downward.

Wherefore every mans urine is caſt in foure, that is to ſay, Corkill, ſuperfice, middeſt and the ground, every part of the urine to his part of mans body. And therefore to foure things in every urine we muſt take heed, that is to ſay, ſubſtance, quantity, colour, and the content. Three ſubſtances there are: that is to ſay, thick thin, and middle.

Thick substance betokeneth very much moistnesse.

Thinne substance betokeneth much drynesse.

A middle substance betokeneth Temperance.

Also three quantities be in Urine, that is to say, Much, little, meane.

Much quantity, betokeneth great cold.

Little quantity betokeneth great heat.

Meane quantity betokeneth temperance.

Also take heed to the taste, whether it be sweet or not.

Sweet taste betokeneth health.

And other taste betokeneth sicknesse.

Also in Urines be twenty colours, of the which the first ten betoken cold, and the other ten betoken heat.

The x. colours that betoken cold, are these.

The first is black, as darke coale, and commeth of livid going before.

The second is like to lead, and those two betoken mortification.

The third is white as cleare water.

The

The fourth is lactike, like to whey.

The fifth is carapose, like to grae russet, o to Camels haire.

The sixth is yellow, like to Sallow leave falling off trees: and those foure colours bet ken indigestion.

The seventh is subpale, that is to say, no full pale.

The eight is pale like to some sodden flesh

The 9. is subsitrine, that is to say, not ful sitrine.

The tenth is sitrine, like to a pomiter, o to right yellow flowers.

And these foure colours betoken digestion

Now wee have seene the colours which beto ken cold: so wee will see the other ten whic betoken heat.

The first is subrufe, that is to say, not ful rufe.

The second rufe like to fine gold.

And those two colours betoken perfect d gestion: so the urine be middle of substance middle of quantity, sweet of taste, and withou contents.

The third is subrufe, that is to say, full red

The fourth is red like Saffron dirt.

The fifth is subrugund, that is to say, no full rubigund.

The sixth is rubicund like a strong flame of Fire. And these foure colours betokeneth passing of digestion.

The 7 Ynopole, like to white wine.

The 8 is Kinanos like to rotten blood.

And these two betoken adustion.

The 9 is greene as the colestock.

The 10 is blacke, as a cleare black horne. And this black commeth of green going before. And these two betoken adustion and death.

In Urine be eighteene contents, that is to say, Circle, ampul grains, clouds scumme, atter, fatnesse, humour bloud gravell, haires, scalos, bran crinodose, sperme, dust, eskes Sedimen, or ypostas.

The Circle sheweth all the qualities of the head.

Ampull, that is to say, creme, sheweth also the braine disturbed.

Grains, betoken of rheume and glut.

Clouds, sheweth vice of the small limbes.

Scumme, that is to say, foame, sheweth ventosie, and often the Jaundis.

Atter, that is to say quitture sheweth vice of the reynes, of the bladder or the liver.

Fatnesse as oyle drops, sheweth wasting & dissolution of the body, namely, of the loynes.

Humour like glet, or like dregs of blood,

or

or rotten gall, it sheweth vice of the midriffe, or aboue, or beneath,

Blood sheweth vice of the Liuer, or of the reines, or of the bladder.

Gravell, sheweth the stone.

Hydres, sheweth the dissolution of the fatnesse of all the body, especially the reines.

Scalos and bran, sheweth the third spice of Feuerick incurable.

Sperme, that is to say, mankind, sheweth to much lecherye.

Dust, sheweth the Gout, or a woman conceiued.

Ekes, the priuie harnes is to be grieued,

Sediment, that is to say, clods in the ground of the vrine, or breaking vpwards.

The Circle called Ipostas, that is to say, the ground, and it hath most signification of all, and namely of the lower parts.

Of euery mans body bee foure principall limbes, that is to say, Soulet limbes, small limbes, nourishing limbes, and gendring limbes.

Soulet limbes, be the braines, and all that are thereabout downe to the weasand.

Small limbes, be the heart, and the lungs, and all that be about them, betwixt the weasand and the midriffe.

Nourishing limbes, be the liver, milt, gall, and guts, and all that be about them, betwœn the wesand and the midriffe, and the reines.

Gendring limbes, be the reines, bladder, privie harnyes, and the limbes about from the reines downeward.

16. An A.B.C. whereby thou maist know of what Planet every man is borne, his Fortune and time of his death.

A C. 1. I. S. 1. B. K. 2. N. R. 2. G. L. 3. D. M. 4. C. O. 6. U. 2. T. 7. F. 8. P. 1. X. 9.

Depart this by 9. unto a hundred: and if 1 or 8 be over, then the Sun in his Planet: if 2 or 9 be over, then Venus in his Planet: if 3 be over, then he is of Mercury, if 4 be over, then he is of the Moon, if 5 be over, then he is of Saturne, if 6 be over, then he is of Iupiter, if 7 be over then he is of Mars.

Adam 31, Andren 1, Aldon 25, Nufos 12, Benaster is in 9, Becus 9, David 9.

Also here followeth another A.B.C. to know by, of what signe in the Zodiacke every man is, that is to say, under which signe

be is borne, and to which sign he is most like. Also hereby thou maist know his fortune, and the moment in the which hee shall dye. Also hereby thou maist know the fortune, and unfortune of many things, Towns, Cities, and Castles.

A 2. B 2. C 20. D 41. E 5. F 24. G 3. H 20. I 10. K 13. L 42. M 12. N 22. O 21. P 21. Q 24. R 27. S 22. T 91. U 13. X 20. Y 20. Z 7.

If thou wilt know by this A. B. C. any man, as is said before, take his Name, and his Mothers name. And also if thou wilt know of any Towne by this A. B. C. as it is said before, then take that Townes name, and the name of the City of Jerusalem, for that is the Mother of all Townes, and then account the letters of the names by the number of this A. B. C. and when thou hast all done, depart this by 28, and if 1 or 2 be over, then that thou seekest longeth to the weather, and if three, foure or five be over, then that that thou seekest longeth to the Bull, and if 6 or 7 be over, then longeth it to the Twinnes, and if 8 or 9 be over, then longeth it to the Crab, and if 10, 11, or 12, then longeth it to the Lyon, and if 13 or 14, then longeth it to the Virgine, and if 15 or 16 be over, then long-

eth it to the Ballance, and if 17, 18, or 19, then longeth it to the Scorpion: and if 20, or 21, then longeth it to the Sagitary, and if 22 or 23, then longeth it to the Capricorne, and if 24, or 25, then longeth it to the Aquary: and if 26, 27, or 28, then longeth it to the Fish.

Another Alphabet.

Depart any thing in seven by the proper name of those letters: I will tell which of the seven it is, by the ouer number diuided by nine.

A 3	I 3	R 8
B 4	K 5	S 13
C 2	L 6	T 2
D 2	M 25	U 23
E 2	N 25	X 98
F 4	O 12	Y 56
G 12	P 13	Z 56
H 5	Q 15	

28. To know the weather that shall be all the Yeare after the change of every Moone, by the Prime.

Dayes.

Sunday Prime, dry weather.

Munday Prime, moyst weather.

Tuel-

Tuesday Prime, cold and windy.
Wednesday Prime, marvellous.
Thursday Prime, faire and cleare.
Friday Prime, faire and foule.
Saturday Prime, raine.

19. A rule to know upon what Letter, what houre, what minute, as followeth.

Prime upon hora, minuts.

A	29	9
B	4	5
C	13	1
D	20	18
E	28	12
F	21	4
G	13	40

Hermes thus raigneth these 7 Planets. First reigneth Saturne, then Iupiter, then Mars, then Sol, then Venus, then Mercurie, and then Luna: Saturne is Lord on Saturday, Jupiter is Lord on Thursday, Mars is Lord on Tuesday, Sol on Sunday, Venus on Friday, and Mercury on Wednesday, and Luna on Monday, Saturne, Iupiter, Mars.

Sol, and Mercurie is masculine, that is to say Mankind; Venus and Luna, are feminine, that is to say, women kind, Saturne, Mars, and Luna, are evill Planets, Jupiter, Sol, and Venus be good Planets, Mercury is changeable.

On Saturday the first houre after midnight reigneth Saturne, the second houre Jupiter, the third houre Mars, the fourth houre Sol, the fifth houre Venus, the sixth houre Mercury, the seventh houre Luna.

And then againe Saturne the eight houre, and Jupiter the ninth houre, Venus the 10 houre, Sol the eleventh houre, Venus the 12 houre, Mercurie the thirteenth houre, and Luna the fourteenth houre. Then againe the third of day time, Saturne the fifteenth houre, Jupiter the sixteenth houre, Mars the seventeenth houre, Sol the eighteenth houre. Venus the nineteenth houre, Mercury the twentieth houre, and Luna the 21 houre. And then againe the fourth time, Saturne the 22 houre, Jupiter the 23 houre, Mars the 24 houre. And then beginneth Sol: In the houre after midnight on the Sunday, Venus the second houre Mercurie the third houre, Luna the fourth houre. Saturne the fifth houre. and so forth houre by houre, and Planet by Planet, in o

der as they stand. Each Planet to his owne day, reigneth evermore certainly, the first houre, the eight houre, the fifteenth houre, and the 22 houre, and so forth evermore one after another. And next after that reigneth the Planet that is next in order, as this: Saturne, Jupiter, Mars, Sol, Venus, Mercurius, and Luna.

20 Of the most best and profitable dayes, that be in the yeare to let blood.

In the beginning of March, that is to say, the sixth and the tenth day, thou shalt draw out blood of the right arme.

In the beginning of Aprill, of the left arme, and that in the 11 day for the sight. In the end of *May*, of which arme thou wilt, and that against the Feber: and if thou so doest, neyther thou shalt lose thy sight, nor thou shalt have no Fevers how long thou livest.

Quot retinente vita & non sit mortis Imago
Si semper fuerint vivens morietur & infra.

	Gudhap.	Mishap.	Mishap.	
	1	13		
Best.	2	14	24	Sorrow. Dearth.
	3	16	26	
	4	17	23	
Best.	6	18	27	
	11	8	10	
		20		

Est v esper Esplaton deam pulle.
Philosophie,

	5	19		
Vita.	7	21	28	Heavines. Joy.
	9	22	29	
Vita.	12	25	30	
	15			

Joy. Joy. Vita.

Collige per numeros aliquid cupus esse
Phandre Iunge simulatum feriaque Diem.

A	3	K	15	R	4
B	6	L	21	S	29
C	12	M	15	T	28
D	20	N	22	U	4
E	26	O	20	X	6
F	25	P	14	Y	6
G	3	Q	16	Z	3

Sun-

Sunday.	13
Munday.	18
Tuesday.	15
Wednesday.	25
Thursday.	11
Friday.	15
Saturday.	26

Thus endeth the Spheare of Platon.

Whosoever in the 7 day of March, is let blood in the right arme, and in the eleventh day of April, in the left arme, he shall not lose the sight of his eyes.

In the foure or five last dayes of May, if both armes be letten blood, hee shall have no Fevers.

Whosoever in the first day of each Moneth falleth into any infirmity the third day ensuing is to be feared, which if he passe, he shall escape till thirty dayes.

Who so falleth in the second day, though he be long sicke, he shall be delivered.

Hee that falleth in the third day, at next Change shall be delivered.

He that falleth sicke in the fourth day, he shall be grieved to the 28 day, which if he passe he shall escape.

He that falleth ſicke the 5 day, though he ſuffer grieuouſly, he ſhall eſcape.

He that falleth the 6 day, though he ſeem ſo to be healed, neuertheleſſe in the 5 day of the other moneth, he ſhall be dead.

He that falleth the 7 day without grieſe, he ſhall be delibered.

He that falleth the 8 day, if he be not whole at the 12 day, he ſhall be dead.

He that falleth on the 9 day, though it bee with great grieſe, he ſhall eſcape.

He that falleth the 10 day, without doubt he ſhall be dead.

He that falleth the 11 day, he ſhall be delibered the next day.

He that falleth the 12 day, except he be delibered within two dayes, within 15 he ſhall be dead.

He that falleth the 13 day till the 8 day he ſhall be ſicke, which if hee paſſe, hee ſhall eſcape.

He that falleth ſicke the 14 day, ſhall abide ſicke till the fifteenth day, and ſo he ſhall eſcape.

He that falleth ſicke the fifteenth day, except he recouer within 18 dayes, hee ſhall be dead.

He that wareth ſicke the 16 day, thoug

h

he be grieved 24 dayes, the 28 day hée shall escape.

Hée that wareth sicke the 17 day, he shall dye the tenth day.

Hée that wareth sicke the 18 day, soon shall be healed.

He that wareth sicke the 19 day, also shall escape.

He that wareth sicke in the 20 day, in the 5 day he shall escape: but nevertheless in the moneth following, he shall be dead.

He that wareth sicke the 21 day, except hée run into perill of death within tenne dayes of that other moneth he shall be delivered.

Hee that wareth sicke the 22 day, except he run into perill of death within tenne dayes of that other moneth, he shall be delivered.

He that wareth sicke the 23 day, though it be with grievousnesse of paine, in the other moneth he shall be delivered.

He that wareth sicke the 24 day, in the 27 day hee shall be delivered, but nevertheless in the moneth following he shall be dead.

He that wareth sicke the 25 day, though he suffer a little, nevertheless he shall escape.

He that wareth sicke the 26 day, though he suffer to the out passing, nevertheless in the other moneth, he shall be delivered.

He that falleth ſicke in the xviii. day, it ma
naceth death.

He that falleth ſicke in the xviii. day, it ma
naceth death.

He that falleth ſicke in the xxix. day by li
tle and little in that other moneth, he ſhall b
deliuered.

He that falleth ſicke in the thirtieth day, t
is a doubt whether he ſhall paſſe any of theſe

Alſo he that waxeth ſicke in the xxxi. whe
ther he ſhall eſcape it is vnknowne.

21 Here followeth the nature of the twelve Signes.

ARies is hot and dry, of the nature of the fire, and gouerneth the head and face of Man, and it is good for bléeding, when the Moone is in it, ſaue in the part that it gouerneth and ruleth.

Taurus is euill for bleeding.

Taurus is dry and cold, of the nature of Earth and gouerneth the neck, and the knot vnder the throat, and is euill for bléeding.

Gemini is euill for bléeding.

Gemini is hot and moyſt, of the nature of the ayre, and gouerneth the ſhoulders, the armes, the hands, and is euill for bléeding.

Cancer is indifferent for bleeding.

Cancer

Cancer is cold and moist, of the nature of water, and goberneth the breast, the stomack, and the milt, and is indifferent, neither too good, nor too bad, for letting of blood.

Leo is evill for bleeding.

Leo is hot and dry of the nature of fire, and gobverneth the backe and the liver, and is evill for blood letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry of the nature of the Earth, and gobverneth the wombe, and the inward parts, and is neither good nor evill for bleeding, but betweene both.

Libra is right good for bleeding.

Libra is hot and moist, of the nature of the ayre, and gobverneth the Navill, the reynes, and the lower parts of the wombe, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the nature of the water, and gobverneth the members of man, and is neither good nor bad for bleeding, but indifferent, betweene both.

Sagitarius is good for bleeding.

Sagitarius is hot and dry, of the nature of fire, and gobverneth the thighes, and is good for bleeding.

Capricornus is evill for bleeding.

Capri-

Capricornus is cold and dry, of the nature of the earth, and gouerneth the knees, and is euill for bléeding.

Aquarius is indifferent for bléeding.

Aquarius is hot and moyſt, of the nature of ayre, and gouerneth the legges, and is neither good nor euill for bléeding.

Piſces is indifferent for bléeding.

Piſces is cold and moyſt, of the nature of water, and gouerneth the feet, and is neither good nor euill for bléeding, but indifferent.

No man ought to make inciſion, nor touch with iron the members gouerned of any ſigne, the day that the Moon is in it, for feare of the great effuſion of blood, that might happen.

Nor in like wiſe when the Moon is in it, for the great dangers and perill that might follow thereof.

22 The Anatomy of mans body, with the number of the bones, which is in all two hundred and forty eight.

IN the top of the head is a bone that couereth the braine, the which Ptolomeus called the capitall bone. In the ſcull be two bones, which be called Parietals, that holdeth the braine cloſe and ſtedfaſt. And more lower in the braine, is a bone called the crown of the

head

head: and on the one side, and on the other, be two holes, within the which, is the palats or rofe bone. In the part behind the head be foure like bones, to the which the chaine of the necke holdeth. In the nose be two bones. The bones of the chapts above, be eleven, and of the nether law be two above the oppofite of the braine, there is one behind named Collaterall. The bones of the teeth be thirty eight before, foure above, and foure vnderneath, sharpe edged for to cut the morsels, and there is foure sharpe, two above, and two vnderneath, and are cal'ed Conices, for they be like Conies teeth. After that are sirteene that be as they were hammers, or grinding teeth, for they chew and grind the meat the which is eaten, and there are foure above on every side, and foure vnderneath: And then the foure teeth of Sapience on every side of the chapts, one above and one vnderneath. In the Chin from the head downeward are thirty bones called knots or joynts: In the breast before seven bones, and on every side twelve ribbes: By the necke, b tweene the head and the shoulders, are two bones named the sheeres, and the two shoulder blades: From the shoulders to the Elbowes in each arme is a bone called Ajutor: from the elbow

to

to the hand bone, in every arme be two bones that are called Cannes: in each hand be eight bones, aboue the palme be foure bones, which are called the combe of the hand. The bones in the fingers in each hand be fifteene in every finger three. At the end of the ridge are the buckle bones, whereto are fastned the two bones of the thighes: in each knee is a bone called the knee plate. From the knee to the foot in each legge, be two bones called cannes or marrybones. In each foote is a bone called the Ancle or pin of the foot, behind the Ancle is the heele bone in each foot, the which is the lowest part of a man. And aboue each foot is a bone called the hollow bone. In the plant of each foot be foure bones. Then are the tombes of the feet, in each of which are five bones. The bones of the toes in each foot are fourteen. Two bones are before the belly, for to hold it fedfast with the two branches. Two bones be in the head behind the eares called Oculares: we reckon not the tender bones of the end of the shoulders, nor of the sides, nor diuers little gristles and spelders of bones, for they are comprehended in the number aforesaid.

23 The vse and order of Phleborotomy, with the names of the veines, and where they rest.

THe veine in the midst of the forehead, would be letten blood for the ach and paine of the head and for Feavers, Lethargie, and for the Megrime in the head.

About the two eares behind the two veines, the which be let blood to give cleare understanding, and vertue of light hearing, and for thick breath and for doubt of Meselrie or Leprie.

In the temple be two veines, called the Arteries, for that they beate, which are let blood for to diminish, & take away the great repletion, and aboundance of blood that is in the braine that might annoy the head and the eies, and it is good against the Gout, the Megrime, and divers other accidents that may come to

the head. Under the tongue are two veines that are letten blood for a sicknesse, called the Sequamy, and against the swelling and apostumes of the throat, and against the Squinancy, by the which a man may dye suddenly for default of such bleeding.

In the necke are two veines called Originals, for that they have the course and abundance of all the blood that governeth the body of man, and principally the head, but they ought not to be let blood without the counsel of the Physitian: and this bleeding availes much to the sicknes of the Lepry, when it commeth principally of the blood. The veine of the heart, taken in the arme, profiteth to take away humors, or evill blood that might hurt the chamber of the heart, and is good for them that spit blood, and that are short-winded by the which a man may dye suddenly, for default of such bleeding. The veyne of the liver taken in the arme, swageth the great heat of the body of man, & holdeth the body in health, and this bleeding is profitable also against the yellow axes, and apostumes of the liver, and against the Palsie, whereof a man may dye for default of such bleeding.

Betweene the master finger and the leeder finger to let blood, helpeth the dolours that

com

eine in the stomacke and sides, as Botches, ed the Apostumes, and divers other accidents nd that may come to these places, by great abound- Squance of blood and humours.

dden In the sides betweene the wombe and the anch are two veines of the which that of the Right side is letten blood for the dropsie, and bout that of the left side for every sickenes that com- he meth about the milt: and they should bleed ac- t the ding to the fatnes or leannes of the party: and take good heed at foure fingers nigh the inci- sail on: and they ought not to make such bleeding co without the counsell of the Physitian.

ne In every foot be three veines, of the which o ta hree, one is under the ancle of the foot na- t h med Sophon, the which is letten blood for to the ange and put out divers humours, as bot- no hes and impostumes that commeth about the or roines, and profiteth much to women for li to cause the menstruosity to descend, and de- eat lay the Emroids that commeth in the secret alth places and other like.

ft th Betweene the wrests of the feet, and the no great toe, is a veine the which is letten blood e fo for divers sicknesses & inconveniences, as the pestilence that taketh a person suddenly, by len the great superaboundance of humours, & this th bleeding must be made within a naturall day. com

that is to say, within 24 houres after that t
sicknesse is taken of the patient, and bef
that the Fever came on him: and this bl
ding ought to be done according to the cor
lence of the patient.

In the angles of the eyen bin two vein
the which been letten blood for the redn
of the eyen or watry, or that runneth co
nually, and for divers other sicknesses t
may happen & come by over great abounda
of humours and blood.

In the veine of the end of the nose is m
a bleeding, the which is good for a red p
pled face, as red drops, pustules, small sca
and other infections of the heart, that m
come therein by too great repletion and ab
dance of blood, and humours, and it avail
much against pimpled noses, and other
sicknesses.

In the mouth in the gummes beene fo
veines, that is to say, two above, and two
neath, the which been letten blood for ch
ling and canker in the mouth, and for tooth-a

Between the lip and the chin is a veine t
is letten blood to give amendment unto th
that have an evill breath.

In each arme been foure veines, of
which the veine of the head is the highest.

cond, nert is from the heart, the third is of
e Liver, and the fourth is from the Spilt, o
erwise called the low liver veine.

The veine of the head taken in the arme,
ught to bleed for to take away the great re-
letion and abundance of blood that may an-
oy the head, the eyes and the brain, and avai-
th greatly for changeable heates, and swel-
ng faces and red, and for divers other sick-
elles, that may fall and come by great abun-
ance of blood.

The veine of the milt, otherwise called the
w veine, should bleed against Fever Ter-
ans and Quartains, and it ought to be
ade a wide, and a lesse deepe wound than in
y other veine, for feare of wind that it may
ather, and for a more inconvenience, for
are of a sinew that is under it, that is called
e Lezerd.

In each hand been three veines, whereof
at above the thumbe ought to bleed, to take
way the great heate of the Milage, and for
uch thicke blood, and humoures that beene in
e head, and this veine delayeth more than
at of the arme.

Betweene the little finger, and the leech
nger, is letting of blood, that greatly avai-
th against all Fevers, Tertians, and Quar-

taines, and against flumes, and divers oth
lettings, that come to the paps and the milk.

In the thigh is a veine, of the which bl
ding availeth against paine of the genital
and for to put out of mans body humors, th
are in the groines.

The veine that is under the Ancle of t
foote without, is named Sciot, of the whi
bleeding is much worth against the paines
the flankes, and for to make avoyd and ll
divers humours which would gather in t
said place, and it availeth greatly to women
restraine their menstruosity, when they ha
too great aboundance.

24. Of the yeare, with the growth of thin

There be in the yeare foure quarters,
which are named thus, Ver, Hyems,
tas, and Autumus. These are the foure
sons in the yeare. Prime time is the Sprin
the yeare, containing February, March,
Aprill. In these three moneths every gre
thing growing beginneth to bud and flouri

Then commeth summer, as May, Iune,
July, and in these three moneths every hea
graine, and tree is in his most strength
beautie, and then the Sunne is at the high

leaues. The fields that were greene looke hoare and gray. Then all manner of hearbs are hid in the ground, and then appeareth no flower, and Winter is come that the man hath understanding of age, and hath lost his kindly heate and strength: his teeth begin to rot and fall him, and then hath hee little hope of long life but desireth to come to the life everlasting: these fiue yeares maketh him threescore and fiue yeares of age.

Last of all commeth December, full of cold with frost and snow with great winds, and stormy weather, that a man cannot labour. The Sun is then at the lowest: the trees and the earth are hid in snow: then it is good to hold them nigh the fire, and to spend the goods that they got in the summer. For then men begin to ware crooked & feeble, coughing and spitting and loathsome, and then he loseth his perfect understanding, and his heires desire death; and these fiue yeares maketh him full threescore and twelue yeares: and if he live any longer, it is by his good guiding and dieting in his youth: howbeit, it is possible that a man may live to be an hundred yeares of age, but there be few that live so long.

6. The Rutter of the distances of Harbours and Havens in most parts of the world.

THe compasse of England round about is
viii. M. iii. C. and ix. miles.
entre doth stand from Flanders East and by
South viii. C. miles.
no the next course by Sea, from Flanders
to Jaffe is this. From Sluse to Calays is
lxx. miles.
om Calays to Bucheffe, lxxx. miles.
om Bucheffe to Lezard, ii. C. & lx. miles.
om Lezard to Capteneffer, six hundred
and fifty miles.
om Capteneffer to Lisbone is two hundred
and lxxx.
om Lisbone to Cape St. Vincent to the
Straits.

The Gulfe of Tane is about vi C miles.
The Cape of Caffa is about vi. C. miles.
From the head of Tane to Sanaſkopoly, foure miles.
From Sanaſkopoly to Trapeſond by Weſt, ii. hundred and fifty miles.
From Trapeſond to Synopia, next to the South, iiii hundred and xxx. miles.
From Synopia to Hero, next to the Weſt, South weſt, ii. hundred xxx. miles.
From Hero to Meſſember, next the Northweſt, ii. hundred and xxx. miles.
From Meſſember to Manchro, North, Northeaſt, an hundred and lx. miles.
From Manchro, Caſtro, to Danobia North-eaſt, an C. and xxx. miles.
From Danobia, to the ſtraits of Caffa next the Eaſt, ii. hundred miles.

The compaſſe of the Iſland.

The Ile of Cypre is about five C. miles.
The Ile of Rhodes, is about an hundred and lxxx. miles.
The Ile of Lange, is about lxxx. miles.
The Ile of Negre Pont, is about iii. hundred miles.
The Ile of Sicilia, is about ſeven hundred miles.

The Ile of Sardine, is about seven hundred miles

The Ile of Great Britaine, is about two thousand miles

The Ile of Ireland is about a thousand and seven hundred miles.

The Principality of Spaine, is about seven hundred miles

Thus endeth the Rutter of the distance, From one Port or Country to another,

27 Of the Axtree and the Poles.

The Diameter of the World, is called his axtree, whereabout hee moveth and the ends of the Axtree, are called the Poles of the World. Of whom one is called the North Pole, and the other the South Pole The Northerne is he, that is always seene in our habitations. And the Southern is that, which is never seene above our Horizon. And there are certaine places on earth whereas the Pole that is ever in our sight

cannot be seene with them that dwell there: and the other Pole, which is ever out of our sight is in sight to them. Againe, there is a place on earth, where both the Poles have even like situation in the Horizon.

28. Of the Circle of the Spheare.

SOme of the Circles of the Spheare, be parellels, some be oblique, some others goe crosse over the Poles. The * parallels are they that hath the same Poles as the world hath And there be 5 parellel circles. The Articke, The Estivall Tropick, the Equinoctiall. The Articke Circle, is even the greatest of all those Circles that we have continually in sight, & he scarcely toucheth the Horizon in the poynt, & is altogether presented above the earth*

And all the starrs that are included in this Circle, neither rise nor set, but a man shall espye them all the night long keep their course round about the Pole* And that circle in our habitation is drawne of the further foot of Ursa Maior. The Estivall circle, most Northward of all the Circles that bee made of the Sunne, whom when the Sun removeth into, he turneth backe from his Summers circuit, then is the longest day of all the yeare, & the shortest night: and after the Summer re

turne, the Sunne shall not be perceived to progresse any further toward the North, but rather to recoyle to the contrary parts of the world; wherefore in Greece this Circle is called Tropicos; the Equinoctiall circle is the most greatest of all the five parallell Circles, and is so parted by the Horizon, that the one halfe Circle is above the earth, the other halfe circle lyeth under the Horizon. The Sunne being in his Circle causeth two Equinoctials, one in the spring, and the other in the harvest. The Brumall tropick is a circle, most South of all the circles, that by the moving of the world, be described of the Sunne, which when the Sunne is once entred into, he returneth backe from his winters progresse, then is the longest night, and the shortest day in all the yeare. And beyond this winter marke, the Sun progresseth never a whit further, but goeth into the other Coasts of the World. Wherefore this circle is also named Trevicos, as who so say returnable. The Antarticke circle is equall in quantity and distance with the artick Circle, and toucheth the Horizon in one poynt, and his course is altogether underneath the earth, and the starres that be placed in this, are alwayes invisible unto us. The greatest of all the said circles is the equinoctiall

all, and then the Tropicks, and the leaſt (I meane in our habitation) are the Artickes and theſe circles muſt be underſtood without breadth and be reaſoned of by according to the ſituation of the ſtarres, & by the beholding of the Dioptra: and but ſuppoſed onely in our imagination. For there is no circle ſeene in all the heaven, but onely Galaxias. As for all the reſt, they be conceived by Imagiuation.

19. The reaſon why that five parallel circles are onely in the Spheare.

FIve parallell circles alone are wont to be deſcribed in the ſpheare, not becauſe there be no moe parallels than thoſe in al the world. For the Sun maketh every day one Parallel Circle, equally diſtant to the Equinoctial (which may be well perceived) with the turning of the World: Inſomuch that 128 Parallel Circles are twice deſcribed of the Sun, between the Tropicks, for ſo many dayes are within the two returnes, and all the ſtarres are daily carryed withall round about in the Parallel Circles. Howbeit every one of them cannot be ſet out in the ſpheare. And though they be profitable in divers things in Aſtrologie, yet it is impoſſible that the ſtarres may be deſcribed in the Spheare, without all

the parallel Circles or that the magnitude on dayes and nights may be precisely found out without the same parallels. But in as much as they be not deemed to be so necessary for the first introduction of Astrology, they are left out of the spheare. But the five parallell circles, for certain special instructions are exhibited. The Artick Circle severeth the starres, which wee ever see, the Estivall Tropicke containeth the going back of the Sun and it is the furthermost part of the progresse into the North. And the Equinoctiall Circle containeth the Equinoctials. And the Brumal Tropick is the furthernost poynt of the way of the Sune toward the South, and it is even the marke of the Winter returne. The Antartike circle determineth the starres whom we cannot see. And seeing that they are very expedient for the introduction into Astrology, they be right worthy to take roome in the Spheare.

Of the five greater circles, of the appearance, and non-appearance of them.

ALso the said five parallel Circles, the Artick Circle appeareth altogether above the earth: and the Estivall Tropicke circle is divided into two parts of the Horizon, whereof

so that the length of the dayes, the climates, and all the apparances remaine the same still; but with the more number of Furlongs: For the diversitie of the Habitation, the Horizon, the Climate, yea, and all the apparances shall vary. So then change and habitation must needs happen in going Southward or Northward beyond foure hundred Furlongs. And they that dwell in one Paralell, for every exceeding great number have a new Horizon, but they keepe the same Climate, and all the apparances, likewise the beginnings and endings of dayes, change not at the selfe-same time to all that dwell in the same Parallel. But after very exact curiositie, the least moving in the world hither or thither, even for very point the Horizon is changed. The climate and the apparances doe vary. The Horizon in the spheares not after that manner described for all the other Circles are carried together from East to West with the moving of the world, and the Horizon is immoveable by his owne nature, as long as he keepeth the same situation. And so if the Horizon were set out in spheares when they should be turned about, he might so happen to move, and some-time to be over-head and that were a thing most inconvenient and farthest out of reason

in

in Spheare matter, yet for all that there m
be a place assigned for the horizon in the fra
of the Spheare.

39. Of the Meridian Circles.

THe Meridian is a Circle that goeth f
row the poles of the World, and thor
the poynt that is iust over our head. In wh
when the Sunne is come to, he causeth m
day and midnight: and this circle is also
moveable in the World, as long as the se
same situation is kept in all mooving of
world. Neither is this circle drawne in
Spheare that be painted with Starres,
cause he is immoveable, and receiveth no
tation. But to mans coniecture by wit
three hundred Furlongs almost, the Meridi
abideth the same, but after a more better
an imagination, for every step, either East
West, maketh another Meridian: but
North, or South, even ten thousand furlong
and the same Meridian shall serve.

40. Of the Circle Galaxias.

THe circle of Galaxias, oblique also a
goeth over the tropicks awry, & it is
the substance of five clouds, and the one
visible circle in the Heavens, neither is it c
taine what breadth it is of, for it is narrow

in one place then in another: and for that cause the circle Galaxias is left out in many spheares and it is one of the greatest circles, and they be called the greatest circles, which have the same center as the spheare hath. And there be 7 of the greatest circles, the Equinoctiall the Zodiack, that which goeth through the middest of the signes, and that which goeth by the Poles, the Horizon of every habitation, the Meridian, and the circle of Galaxias.

41. Of the five Zones.

The outward fashion of the earth is spheatricall, and divided into five Zones, of whom two which be about the Poles, are called the cold Zones, because they be very farre from under the course of the Sunne, and bee little inhabited by reason of the great cold: and their compasse is from the artick to the Poles ward. And the Zones that be next unto them, because they be measurably situate towards the course of the Sunne, be called temperate, and above in the Firmament upon the Tropicks and artick circles, between whom they lye. Now the fift, which among the said foure circles is middle most, for that it lighteth under the way of the Sunne, is named the hot, and it is divided of the Equinoctiall

of

of the earth into two, which lyeth all about under the Equinoctiall of the world. But of the two temperate Zones, one is inhabited of them that be in our habitation, being in length nigh an hundred thousand furlongs, and in breadth about halfe the same.

42 Of the Celestiall signes, with their starres.

THe signes that be blazed with starres are devided into three parts, some of them be placed in the circle of the Zodiacke. Some be called Northerne, and some be called Southerne, and they that be situate in the Circle of the Zodiacke be twelve Beasts, whose names we have declared in another place, in which twelve beasts there are diuers starres which for certaine notable markes espyed in them, have taken their proper names, for the fired Starres that be in the backe of Taurus be called Fleiades. And the starres that be placed in the head of Tauru. be fire in number and are called Hyades. And the starres that stand before the feete of Gemini, are called Propus, and that cloud like substance, that is in Cancer, is called Presepe. And the two starres that stand nigh Presepe, are called Asini. And the bright starre that is in the heart of Leo, (according to the name of his place) is the Lyons Heart, and it is called

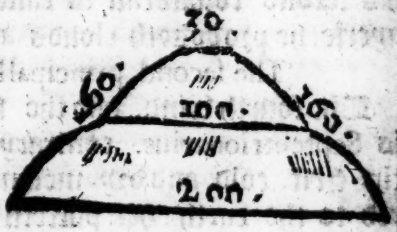
some

some, then the royall starre, for that they that are borne under it, are thought to haue a royall nativity. The faire starre that sticketh at the fingers ends of the left hand of Virgo, is called the Spike. But the little starre that is fastned by the right wing of Virgo, is named Protrigettes. And the foure starrs that bee at the right hands end of Aquarius, called Urna. The starrs that hee spread one after another behind Pisces tayle, are called the lines. And in the South line there are nine starres, and in the North line fiue. The bright starre that is seene in the lines end is called Nodus. So many are counted for the Northerne, as be set betwixt the Zodiacke, and the North. And they be these, Ursa major, Ursa minor, And Draco that lyeth betwixt both Ursa, Arctophylax, Corona, Engonasin, the Serpentine, the Serpent, the Harp, the Bird, the Arrow, the Eagle, the Dolphyn, Protome Hippi, the Horse that standeth by Hipparchos, Cepheus, Cassiopeia, Andromeda, Perseus Auriga, Deltoton. And hee that was stellified of Callimachus, Bernicks haire. Againe there be other starres, who for certaine plaine apparances that they haue in them, haue, had their names giuen them. For the notable starres that lyeth about the mid

thankes of the Arctophilax is called Arturus. And the shining Star that is set by the Harpe, even by the name of the whole signe is called the Harp, and the starrs that bee at the top of Perseus left hand, are named the Gorgones: and the thicke small Starres that are espied at the right hands point of Perseus, make as it were a sithe. And the cleare Starre that is set in the left shoulder of the Driver, is called the Goate. But the two little starres that be at the outtermost of his hand bee called the Kids. and all those be Southerne signes that lye on the South-side of the Zodiacke. And their names be these Orion, the Centaure, the beast that Centaurus holdeth in his hand Thyrsylochus, whom Centaurus setteth before the Sensar, the Southerne fish, the Whale, the water powred of Aquarius, the Flood of Orion, the South Crowne, which of some is named Uranisces, the Rode that lyeth by Hyparchos. And againe in these there be certaine Stars that have taken them proper names. For the bright Starre that is in Procyon, is called Procyon: and the glistering Starre that is in the Dogges mouth, for that shee is thought to cause more fervent heat is called the Dog. even by the name of the whole signe. The starre that shineth in

the top of the ſtarre of Argo, is named Canopus: and this is ſo ſeldome ſeene in the Rodes except it be from high places. But in Alexandria ſhe is not ſeene at all where the fourth part of the Signe doth ſcantly appeare above the Horizon.

43. Of the 12. winds with their names and propertie.



The Wind is an exhalation hot and dry, ingendred in the inner parts and hollowneſſe of the Earth, which when it hath iſſue and commeth forth, it moveth ſidelong about the earth, & is called the Wind. And there bee twelve of them, which old Ma-

riners had in use, of whom foure be called Cardinals.

The first principall winde.

Auster the Meridionall or South wind, hot and moist, ayre, or likened to the ayre, Sanguine, full of Lightning, and maketh, or causeth great raine, hee nourisheth large clouds, and ingendreth pestilence and much sickneſſe, Auſter Aphricus his first collaterall or side winde, ayerie, he causeth sickneſſe and raine: his second collaterall is called Euro Auster, ayerie, he prouoketh clouds and sickneſſe.

The second principall winde.

The fourth wind, and the second Cardinall is Septentrionarius. contrary, or opposite to the first, cold and dry, melancholyke, compared to the earth: hee putteth away raine, hee causeth cold and dryeth, and conserveth health, and hurteth the flowers & fruits of the earth: his collaterals, the first is Aquilo, frosty and dry, earthy, without raine, and hurteth the flowers, Circius his second collaterall, earthy, cold and dry, causeth round, or hurle-winds, thick snow and winds.

The third Cardinall winde.

From the rising of the Equinoctiall that is in the East, bloweth Subsolanus, the third cardinall wind, fiery, hot, & dry, cholerick, temperate,

rate, sweet, pure, subtile, or thin, he nourisheth Clouds, hee conserveth bodies in health and bringeth forth flowers. Hellefrontus collateral, Solsticiall, and Estive, or summery, dryeth all things.

The fourth cardinall winde.

Last of all in the going downe of the Equator, that is the West, bloweth Favonius, cold and moist, watry, flegmaticke which resolveth and loseth cold, favoureth and bringeth forth flowers: he causeth raine, thunder, and sicknesse, his collaterals Affricus and Corus have the same nature and properties.

44. Strange wonders most worthy of note.

IN the Country of Cilicia, as the worthy Cosmographer Pomponius Mela reporteth in the innermost places there is a Province of great renowne, for the discomfiture of the Persians by Alexander and the flight of Darius, at that time having in it a famous City called Issos, whereof the Bay is named the Bay of Isses, but now having not so much as a little towne. Far from thence lyeth the Foreland Amanoides, betweene the Rivers Pyramus & Cydnus, Pyramus being the neare

to Issos, returneth by Mailon and Cydnus, runneth out beyond through Tarsus. Then is there a City possessed in old time by the Rhodians, and Argives, and afterward at the appointment of Pompey, called Soloe, by Pirats now Pompeyopole.

Hard by, on a little hill, is the tombe of the Poet Aratus, worthy to be spoken of, because, it is unknowne why, stones that are cast into it doe leape about. Not far from hence is the Towne of Cyrocus, environed with a narrow balke to the firme Land.

Above it is a Cave named Coryeus, of singular nature, and farre more excellent than may with ease be described. For gaping with a wide mouth, even immediately from the top it openeth the Mountaine butting upon the Sea, which is of great height, as it were of tenne Furlongs, then going deepe downe, and the farther the larger, it is greene round about with budding trees, and casteth it selfe into a round Vault, on both sides full of Woods, so marvellous and beautifull, that at the first it amazeth the minds of them that come into it, and it maketh them thinke they have neuer seene enough of it. There is but one going downe into it, narrow and rough of a mile and a halfe long, by pleasant shadowes

bowes and coverts of Wood, yeelding a certaine rude noyse, with Rivers trickling on either hand. When yee come to the bottome, there againe openeth another Cave worthy to bee spoken of for other things. It maketh the enterers into it affraide with the dinne of Timbrels, which raise a ghastlie and great ratling within. Afterward being a while lightsome, and anon the further yee goe, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deepe as it were in a Mine: where a mighty River rising with a great breast, doth but onely shew it selfe, and when it hath gushed violently a while in a short Channell, sinketh downe againe, and it is no more seene. Within is a waste space, more horrible than that any man dare pierce into, and therefore it is unknowne. It is altogether stately, and undoubtedly holy, and both worthy and also beleeved to bee inhabited of gods. Every thing presenteth a statelinesse, and setteth out it selfe with a certaine Majestie.

There is another beyond, which they call Typhos Cave, which is a narrow mouth, and (as they that have tryed it doe report) very low, and therefore, dimmed with continuall darkneſſe, and not easie to bee sought out: how-

howbeit because it was sometime the chamber of the Gyant Typho, & because it now out of hand stileth such things as are let down into it, it is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two Forelands, that is to say, Sarpedon, sometime the bound of King Sarpedons Realme, and Anemutium, which parteth Cilicia from Pamphilia, and betweene them Celendris and Natidos, towns builded and peopled by the Samians, whereof Celendris is nearer to Sarpedon.

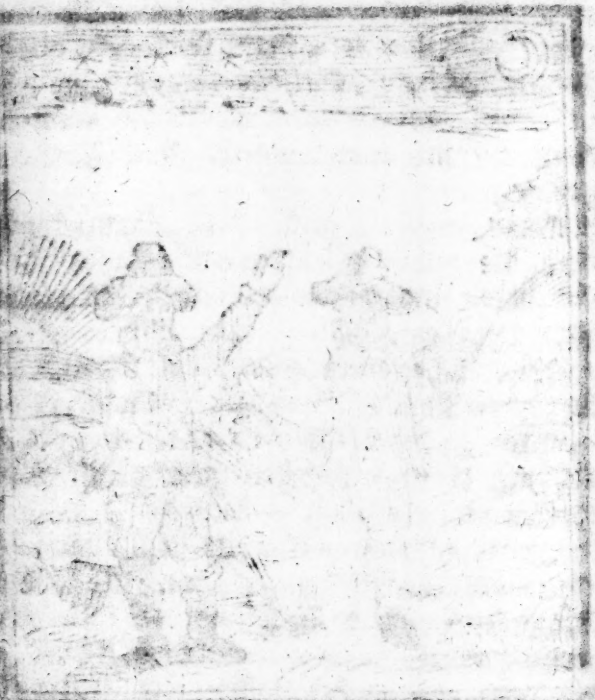
FINIS.

THE HVSBAND-MANS Practiſe, or Prognoſtication for ever.

As teacheth *Albert*, *Alkind*, *Haly*, and *Ptolome*.

With the principall Faires of Great Britaine

Printed at *London* by *A. N*, for *Iohn Stafford*, and are to be ſold at his houſe in Black horſe Alley in Fleet ſtreet. 1643.



WHAT THE HUSBAND-MAN should practise, and what rule hee should follow, after the teaching of *Albert*, *Alkind*, *Haly*, *Ptolome*.

THe wise and cunning Maisters in Astronomie have found, that man may see & mark the weather of the holy Christmas nights, how the whole yeare after shall bee in his working and doing, and they shall speake of this wise.

When on the Christmas night and eventide it is very faire & cleare weather, and is without winde and without raine, then it is a token that this yeare will be plenty of wine & fruit.

But if it be contrary wise, foule weather and windy, so shall it be very scant of wine & fruit.

But if the winde arise at the rising of the Sunne, then it betokeneth great death among beasts and Cattell this yeare.

But if the winde arise at the going downe of the same: then it signifieth death to be among Kings and other great Lords: But if the wind arise at North Aquilon at midnight, then it betokeneth the yeare following a fruitfull yeare and a plentifull. But if the wind doe arise and blow at South Austro in the midst of the day

hat winde signifieth to us daily sickneſſe to
eigne and be amongſt us.

2. Of Christmas day.

If Christmas day bee on Sunday, that
eare shall bee a warme Winter: and begin-
ing fast with sorrow, there shall come great
inds and tempests.

The Lent shall be mild, warme and moist.
The Summer, hot, dry, and faire. The Har-
eſt moist and cold, much unto Winter.

Wine and Corne shall be plenty and good,
nd there shall be much honey, & the sheep shall
olper well. The small seeds and fruits of
rdens shall flourish also. The old men shall
e sore, and especially Women that goe with
ilde: peace and quietneſſe shall be plente-
us among married folkes.

If Christmas day fall on the Munday, there
hall be a misty winter, neither too cold or too
arm. The Lent shall be very good, the Sum-
er windy, with great stormy weather in ma-
y Lands: the harveſt good, and much wine,
ut very little honey; for the swarmes of Bees
hall dye, and many women complaine, and sit
ourning this yeare for their husbands.

If Christmas day be on the Tueſday, it
hall be a cold winter and moist, with much
now: the Lent shall be good & windy, the sum-
er wet, and harveſt dry and evill; there sha
e reasonable plenty of Wine, Corne, Oyl

4. The disposition of the twelve dayes, known by the shining of the Sunne.

ON the Christmas day, if the Sunne doe shine the whole day, it betokeneth a peaceable yeare.

If the Sun shine the second day, gold shall be hard to come by, and the corne much set by.

If the Sun shine the third day, Bishops and prelates will be diligent to make warre, and great errours shall be among Church men.

If the Sun doe shine on the fourth day, then must the weake children suffer much paine.

And if the Sun doe shine on the fifth day, then doth the Winter fruits and hearbes, and fruits of gardens prosper well.

If the Sun doe shine on the sixth day, there shall be great plenty of the fruits of the Gardens withall other fruits also.

But if the Sunne doth shine on the seventh day, then betokeneth hunger and scarcenesse, both of mans food, and also of beasts, for victuals shall be deare, with wine and corne.

If the Sun doe shine on the eighth day, it shal bee good for fishers that yeare, and fortunate.

If the Sun doe shine on the 9. day, it shall be prosperous and happy for sheep that yeare.

If it shine the tenth day, then shall there be much evill weather that yeare.

If it shine the eleventh day, there shall be

much misty weather that yeare, and also common death.

If it thineth the 12. day, then followeth that yeare much warre, debate and strife.

If the wind blow the Christmas day at night, that betokeneth death to a great man in that Land.

The 2. night, if the wind be still and layed, then the third night dyeth the greatest Lord in that Land.

If the wind blow the fourth night there shall be dearth in the Land.

If it blow the fifth night, there shall be death among them that are learned.

The sixth night, wind bringeth plenty of wine, corne, and oyle.

The seventh night, wind bringeth neither hurt nor good.

The eight night, wind causeth much death among old and young people.

The ninth night, wind betokeneth much sickenesse and death among the people.

The tenth night, the Cattel fall to the ground and dye.

If it blow the eleuenth night, much fish shall dye.

If it blow the twelfth night, it betokeneth much warre and debate in the Land.

5. From

betokeneth to goodnesse. If it do thunder that day, then it signifieth a merry yeare, and death of great men.

Aprill.

If it raine never so little on the Ascension day, it betokeneth dearth of all manner of food for cattell. But when it is faire weather it is prosperous, and there shal be plenty of tallow, and much wooll.

May.

If the Sun doe shine on the 25 day of May, wine shal prosper well; but if it do rain it doth much hurt. Item, if it raine on whitsunday it is not good. Item, in the last of May, the Oake trees begin to beare blossoms, if they blossome then you shall have a good yeare of tallow, & plenty of fruit.

June.

If it rain never so little on Midsummer day, that is the 24 day of Iune, then doe not the Hazel Nuts prosper: if the holy Sacraments day of our Lord be faire, then it is good, and causeth fruit plenty, and the Lambs to dye.

Iuly.

If it raine the second day of Iuly, such weather shall be forty dayes after, day by day, yet some imputed it to Swithin the 15.

August.

If the Sun do shine on the 15 day of August that is a good token: and spetially for wine.

September.

If thou wilt see and know how it shall go that year, then take heed to the Oke apples about S. Michaels day, for by thē you shal know how that yeare will be: If the apples of the Oke-trees when they be cut, be within ful of Spiders, then followeth a naughty year: if the apples have within them flies, that betokeneth a meetly good year. If they have maggots in them, then followeth a good yeare. If there be nothing in them, then followeth great death: if the apples be many and early ripe, so shall it be an early winter, and very much snow shal be afore Christmas, and after that it shall be cold.

If the inner part or kernell bee faire and cleare, then shall the Summer be faire, and the corne good also; but if they be very moist then shal the summer also be moist. If they be lean then shall there be a hot and dry summer. If it thunder in this moneth, it presageth plenty of wine and corne that yeare.

October.

When the leaves will not fall from the trees then followeth after a cold winter, or else great number of Caterpillars on the trees.

November.

Whether the winter be cold or warm, go on Alhallows day to a beech tree, & cut a chip thereof, & if it be dry then shal the winter be warm: if thou wilt try on S. Andrewes even, whether

t shall be a moist or drye yeare that followeth, you shal know by a glasse full of water: if the yeare shal be moist, & much rain shall fall, then shall the water in the glasse run over. And if there shall follow a dry yeare, then shall not water arise to the brinke thereof.

When there followeth a foggy night; a good yeare after ensueth, that is, when it commeth on the Thursday night, or on a flesh day at night, & not on the friday or saturday, wherein some men will eate none other meat but fish: if there be thundring, that betokneth plenty of fruite.

December

When Christmas day commeth while the Moone wareth, it shall be a very good yeare & the nearer it commeth to the New Moon, the better shall that yeare be.

If it come when the Moone decreaseth, it shall be a hard yeare, and the neare the latter end thereof it commeth, the worse and harder shall the yeare be. And if any wood be cut off on the 2 last dayes of December, & on the first day of Ianuary, it shal not rot nor wither away, nor be full of wormes, but alway ware harder, and in his age as hard as a stone.

6. How thou maist rule thy beasts that yeare.

Item, put out of thy stable all thy beasts, or what other cattell that thou hast, the 3 nights following hereafter, and make the stals & stables very clean, with the mangers also, & gi ve

the beasts no meat those nights in those places but bestow them in some other roome, & then give them meat for that is good, and these be the three nights, Christmas Even at night New yeares even, and twelfe even at night.

7. An old rule of the Husband-man.

Item, when it is faire weather three Sundayes afore S. Iames his day, it betokeneth that corne shal be very good, but if it rain then the corn withereth. S. Iames day before noone betokeneth the winter time before Christmas and after noone, it betokeneth the time after Christmas. If it be so that the Sun doe shine on S. Iames daie, it is a token of cold weather but if it raine thereon it is a token of warme and moist weather. But if it be between both that is a token of neither too warme, nor yet too cold.

8. How the winter should be after the twelve moneths.

If any man desire to know what faire weather shal be in every moneth or what rain there must be marke in what houre the new Moone is in, and under what signe, & what planet ruleth the same houre, so shal the same moneth be hot and dry, cold and moist, after the iudgement and manner of the foure times of the yeare.

Item, when the Moon is new changed, what weather shall be that moneth, shal be found out after this manner: If the Moone shine fair

and cleare, so followeth wind: shineth the Moon pale, so shall it raine. If it raineth in the next moneth after a new Moone, then shall it raine forth the whole moneth.

The saying of Sylinus and Petrus.

If the Sun have in the morning under him troublesome clouds, then shall ye have raine & much tempest of weather; if the Cloudes bee troubled in the morning early and blacke, then shall there blow a strong North-wind. If the Sun and the Element be red in the morning, it betokeneth raine weather. If it be red in the Evening, it is a token the next day shall bee faire weather.

10. The Circles about the Sunne, Moone, and other Starres.

Guido Bonatus speaketh on this wise: wee shal mark the circles which be sometime about the Sun, and about the Moon, whether they be one or moe, and if there be but one, the being cleare & not long enduring, and quickly banished, it betokeneth a faire and clear weather following, and a good and a clear ayre. And when there be many circles it betokeneth wind: If they be of colour red, & cleare in many parts, then it betokeneth trouble in the ayre.

And if they be gray, darke, and of earthy colour, then it betokeneth trouble in the ayre, through cold and wind: And it bringeth in the

winter time snow, & in the summer time rain.

When they be blacke it betokeneth in the winter wind and snow, and in summer raine, and when they be many, then doe the same the more increase.

11. The colours and lights of the other starrs.

When the starres give great light, it betokeneth wind from the same parts where those lights be seene.

When the starrs be *misty* & dark, as though they shined through a *mist*, and that at the same time there be no Clouds in the element, it is a token of trouble in the Aire, and much raine or snow, after the time of the yeare.

And when they be cleare & red, they judge it to be windy.

Likewise, if thou seest the common starres thicke, darke, and of course sight, it betokeneth alwaies change of weather.

If thou in cleare weather seest the starres shoote and fall downe to the earth, that is a token, that there shall be shortly after, winde from those parts where the starres doe shoote, and the more they shoote the stronger shall bee the winde. For when you see such things present, it betokeneth inordinate winde, & when you see such like in every part of the element, that is a token of great trouble in the aire in all parts, with thunder and lightning.

12. How to know the weather by the rising and going downe of the Sunne.

When the Sunne ariseth cleare and faire, it is a token of a faire day.

When the Sun ariseth, and hath about him red Clouds, it is a token that it will raine that day.

When there be clouds in the Orient, so that the Sun cannot shine through them at his arising, it is then a token of raine.

When the kuglen is in the rising of the Sun, it betokeneth a sharpe winde, and in the going downe of the Sun, faire weather.

When there be clouds about the Sun when he riseth, the lesse that the Sun doth shine, the more redder be the clouds.

When at the rising of the Sun there proceedeth a long shining, it betokneth raine.

When afore the rising of the Sun the shine doth appeare, it betokeneth water and winde.

When the Sun in the rising is dark, either hid under a cloud it betokneth raine.

When the Sun is cleare, & that he giveth light from the middle part against the rising about midnight that betokeneth rain & wind.

When long shining beames goe before the Sunne, it betokeneth a dead and strong wind from those parts that the beames doe shine.

When by the occident at night there is a shining circle, it tokeneth, that night a boistrous

and

and unruly weather, and if there be a mist the stronger shall the wind be, if the mist fall from the Sun it betokeneth winde in the Region beyond where it falleth.

When the Sunne ariseth blacke, or with clouds under it, or that he hath on both parts clouds, the which some men call the Sunne, or Sun-beams which doe proceed from the Sun, whether they be blacke of colour or no, it betokeneth a winter aire, or rain.

When the Circle that is round about the Sun, in the rising or going downe thereof, is in many sundry colours, or else as red as fire, or else that the light of the Sun doth faile, or that the colour be settled either that the Clouds stand thereby, and that the Sun-beames be very long, it signifieth a strong wind to come from those parts.

When in the rising or going downe of the Sun, the light or shining thereof goeth before, and at evening the Element is red, it betokeneth the next day faire weather.

And when the shining therof in the rising or going down be not right, it betokeneth raine.

13. Albertus of the Lightning.

If the colour of lightning be red and cleare, the flames white & red, or the colour of snow, that tokeneth all things fruitful, the other helpeth to the bringing forth, and doth never hurt or hinder, except it be too far withered. The

thir

third goeth through and setteth forth.

14. Of the Rain-bow, from whence he is, and what it signifieth.

When the Raine-bow is cleare, and appeareth bright in cleare weather, then shall it not be long cleare after, which betokeneth a winter ayre or raine.

Item, when thou seest in the morning a Rain-bow, it betokeneth raine the same day, & there shall be a great boysterous storme.

Item, when the Rain-bow doth appeare about 3 or 4 of the Clock at afternoone, it betokeneth faire weather, and there shall bee against it a strong dew.

Item, when there doth a Raine-bow appeare about noone it betokeneth much water.

Item, when the Raine-bow doth appeare about the going downe of the Sunne, then doth it for the most part thunder and raine.

Item, when it appeareth in the Orient, then followeth faire weather.

Item, when the Rain-bow appeareth in boisterous weather in the north, it betokeneth faire weather and cleare. And contrariwise, when he appeareth and is seene with a cleare Summer weather in the west, or at noone, it followeth raine. Haly saith when the rain-bow appeares in faire and cleare weather, it betokeneth increase of raw weather, and in in the winter it betokeneth lesse.

Of thunder and lightning.

When in the time of winter, the Sun is in Capricornus, & Aquarius, especially from Lucy, untill the 10 of January, if the thunder bee heard, then shall it be from the beginning of the lightning throughout the whole yeare, more windy then any other yeare is.

When in Summer it thundreth more than it lightneth, it is a sign of wind that shal come from the same place whence the thunder commeth: but if there be seene more lightning than is heard of thunder, then shall the wind come from the place were the lightning is seene.

If it thunder lesse than lighten, that is a token of rain, with faire and cleare weather, & shal both thunder and lighten, or else thunder and lighten out of all foure quarters, but marke if it come only from the East part, there shal be next day raine from the North, and wind.

When it thundreth early, it betokeneth both Wind & raine to come from the mid-day.

16. To know the weather by the foure quarters of the yeare as sheweth *Liechtenberger*.

What weather there shall be one the day that the Sun enters into Aries & in the next day after their operation shal be for the most part in the harbest, in September, October, and November.

Item, Aries worketh the one day when the Sun goeth into Leo, & the next day before and after, and so shall be the winter, specially December, January, & February, for the winter giveth him wholly, and leaveth on the North, that is to say, from the mid-night which is the Orient East, and that time shall be drie & then shall be great frost and cold. But if it come in South Austro, which is of the mid-day, either west Occident, then that time shall be moist & but little Icc. If the weather be drye after the moistnesse, so shall the winter be unstable.

On that day that the Sun goeth into Libra, marke the weather the next day afore it, and the next day after it.

And when the weather is given to lightning more in March, Aprill, & May, then marke that also. For as the weather is in those dayes that come next after, and afore when the Sun entreth into Aquarius, so shall it be in the most part of the summer, June, July, and August.

In them many wise men doe conclude how the weather shall be all the time that the Sun is from Libra to Scorpio, even to the 20 degree, that is, that from the 14 day of September unto Allhallowes day, and commonly it shall be likewise in the yeare following. And this time is reckoned among the twelve moneths, so that foure daies are reckoned for a moneth, & every day betokeneth a quarter o

moo-

Moone which is seven daies, and November is reckoned for the first moneth*

17. How to know the weather out of the new and full Moones.

On the third day before the new and full Moone, marke wel the Moone, when there goeth or proceedeth from her a cleare light shining, it betokeneth faire weather, & also winy, and if the Moone be blacke or darke, it is token of cold aire and rainy.

When there is a faire and cleare circle by he Moone, and that being sharpe and bright, betokeneth a faire and cleare aire, and if here be two or three rings about the Moon, betokeneth a cold winter aire.

When there is a darkneſſe about it, it is a toen of winterly aire, which commeth through trong windes. And if it be black about it, then is a token of such like weather also.

When the Moone ariseth and shineth faire, betokeneth faire weather: red, wind, black, aine.

Likewise as the weather is on the third day fter the new and full Moone, so shal the weaher be ten daies after most commonly.

A suddaine and hasty raine commeth alvayes from the wind that went before*

The greatest winds be commonly in harest: the suddaine comming of cold and heate, ommeth of the wind and of the raine.

There

There goeth commonly afore Thunder, great windes.

When the wind goeth from the Occident, then it is commonly rainy weather.

From the East is faire weather.

From midnight it is cold & hard weather.

From noon hurtfull & unhealthful weather.

If it do haile in the middest of Summer, it is a token of great cold in the higher region of the aire.

When the lower part is hot, that causeth haile to come from above.

18. The minde of the Fathers, of the Nature of the fire.

When the fire sparkleth, it betokeneth rain.

When the fire giveth much flame, or else when a man taketh an hasten and lifteth it up by the coales, and if the coales doe hang thereon, that betokeneth wind and raine.

When that cold in the winter ceaseth,
And when a man snow findeth,
If there be darke clouds thereby,
Then looke for raine verily.
If the Frogge in the morning doe cry,
Betokeneth raine great plenty.

FINIS.

LONDON,
Printed by *A.N.* for *Iohn Stafford*;
and are to be ſold at his houſe in
Black-horſe Alley in Fleet-
ſtreet, 1642.

The Principall Faires of *England* and Wales, the Moneth, Day, and place where they be kept: not so largely set forth heretofore.

Faires in January.

The iii. day at Llanbyther.

The vi. at Melton-Mowbray, and at Salisbury.

Thursday after Twelfe day at Banbury, and at Litterworth.

The vii. day at Llanngathie.

The 25. at Bristol, Chatching forth Gravelend, and at Northalerton every Wednesday from Christmas untill June.

The xxi. day at Landissell.

Fayres in February.

The ii. day at Bath, Bicklelworth, Budworth, Faringdone, Godlemelw, Linmart, Maidstone. Reading, Wizes, and at Whiteland.

The viii day at Tregarron.

The ix. day at Landaffe.

The xiiii. day at Feverham, & at Dwndle

The xviii. day at Baldocke, Frome, Henley upon Thames, Higham-ferries, Tewkesbury,

bury, Uppingham, and at Walden.

On Shrove-munday at Newcastle underline.

On Ashwednesday, at Abbington, Cicester, Camden, Dunstable, Eaton Exeter, Lichfield, Roystone, Tamworth and at Tunbridge.

The first Munday in Lent at Chersey, Chichester, and at Winchester.

The first Tuesday in Lent, at Bedford.

The first Thursday in Lent at Banbury.

Fayres in March.

THe first day at Llangadog, Llangabellagh, and at Madrin in Caermerthenshire.

The viii. day at Tregarron.

The xii. day at Wodnam Sapsford, Stamford, Sudbury, Woborne and at Wrexham.

The xiii. day at Bodwin the Mount, & at Wie.

The viii. day at Sturbridge.

The xx. day at Alesbury and at Durham.

The xxiiii. day at Llanerchimeth.

The xxv. day at Ashwell saint Albons, Cardigan, great Charte, Huntington all the Laddates, saint Jones in Worcester, Walden, Malepas, Newcastle, Northampton, Whiteland, and at Woodstocke.

The xxvi. day at Malmesbury.

On Midlent-sunday, at Dotham, & Saffron Walden.

On Munday before the Annunciation of Mary at Denbigh, Kendale and at Wisbich.

The

and at Walthan Abbey.

The v. day at Malchenlicke.

The vi. day at Alimsbury, Hoy, and at Knighton.

The vii. at Bath, Beverley, Hanslop, Hartelbury, Newton, Orford, and Stratford upon Avon.

The ix. day at Maidstone.

The x. day at Ashburne.

The xi day at Dunstable.

The xv. day at Welchpoole.

The xvi. Day at Llangarranogye.

The xix. day at Mayfield, Doehil, Rochester, and at Wellow.

The xx. day at Malmesbury.

The xxv. day at Blackburne.

The xxvi. day at Lenham.

The xxix. day at Cramb[r]ooke.

Rogation weeke at Beverley, Englefield, and at Rech.

Ascension Even, at Abegelen.

Ascension day Beumaris, Bishop stratford, Braffed, Brigene Brimmecham, Burton upon Trent, Chapell-kinon, Chapell-frith, Cockleshall, saint Edes, Egglesrew in Kenelmes, Kidder-minster, Middewich, Newcastle, Rolle Stepford, Sudmuster, Usses, Wigam and Yarne.

Sunday after Ascenston day at Thrapsted.

On Wednesday at Shrewsbury.

On Friday before Whitsunday, at Ruthen.

On Whitsun even at New-Inne, Skipton in Craven, and at Wisbich.

On Whitsunday at Cribby, Kirby steven, Lenham, Ratsdale, Rye hill, and at Salisbury.

On Munday in Whitsun week at Augmunsham, Applebee, Amorson, Bicklesworth, Branford, Brumyard, Burton in Lansadle, Cockermouth, Dorington, Evesham, Exceter, Harstgreene, saint Ives, Linton, Midlome, Owndle, Ryegate, Lhalforth, Sittingborne, Siceford, and at Whitchurch.

On Whitsun-tuesday, at Ashby-dalizouch, Canterbury, Daintree, Elsmer, Epping, Farringdon, high Knotsford, Llaitonbussard, Lewis, Longouer, Long Milford, Llanimthiuery, Melton moubray, Munmouth, Ormesk irke, Porich, and at Rochford.

On Wednesday in Whitsunweeke, at Land by Leeke, Llanbedder, Newarke upon Trent, Pontsteeven, Royston, and at Sandbar.

On Whitsun-thursday, at Cakefield and at Kingstone.

Fryday in Whitsunweeke, at Cocksale, Darby, and at Stow.

On Trinity even at Rowell, and at Skipton in Craven.

On Trinity Sunday, at saint Mary, Anchy, Kindale, and at Tunbridge.

On Trinity Munday, at Criswill, Rail

Spilseby Uske, and at U Watford.

On tuesday at Abergavenny, & at Radnor.

On wednesday at Aberstrow.

On thursday at S. Annes, Banbury, Bishopstratford Bremmecham Carwis, Egglisrew Hallaton, Haleigh Hempsteed Kidderminster, Llanimerchimeth, Llangrisk, Saint Needs, Newbery, Newport in Mun mouthshire, Neath, Prescot, Rosse, and at Stopford.

On Fryday at Coventry, and Chepstow in Munmouthshire.

On Sunday after Trinity, at Belton.

Faires in June.

The iiii. day at Aylesbure.

ir. day at Maidstone.

The vi. day at Hoult, Kinwilgates Llanwist, Warfield Newcow Newport pannel Newcastle in Emlin, Okingham, Skipton upon Stowre, and at U Wellington.

The viii. day at New-towne in Kedewin.

The viiii. day at Bangor.

The vi. day at Wealth & Newpo t in kemes

The vii. day at Hadstocke, Higham-ferries, Llantuilling, and at Stow-gr. ene.

The vir. day at Bridgenorth.

The vri. day at Ystramelricke.

The vrii. day at S. Albons, & Shrewsbury.

The vriii. day at Bernet, Castle-Ebichen and at Dolgeltie.

The vriiii. day at S. Annes, Althurne Au

Kenbury, Bernet, Barnewel Bedford, Beadel Bishops-castle, Bouchtongreene, Brownes grove, Bretknocke, Colchester, Colwbridge, Crambrooke, Croydon, Farneham, Glocester Hastar, Haresham, Harshton, Hartford Harlestone, Horsuam, Hurst, Kerkham, in Aundernes, Kettlewell Kingston, Knighton, Lancaster, Leicester, Lincolne Ludlow, Market-bolworth Peterborow, Pemsay, Preston, Reading, Romford, Shaftelbury, Strarrocke Tunbridge, Wakefield, Warmester, Wenlocke, Westchester, Weston and at Windsor.

The xxvi. day at Northone.

The xxvii. day at Burton upon Trent, Falkstone, and at Llangadaine.

The xxviii day at Holcorne, Melchanleth, S. Pombes and at Royston.

The xxix. day Alhwall, Bela, Boulton, Bamtingford Buckingham Broomely Cardiffe, Gersland, Grayes, Gergrange, Holdelworth, Hornedone, Knotsford Kempster, Llanbeder, Llamorgaine Marleborow, Mount-sorrell, Dnay, Peterborow Peterfield Pontsteeben, Henocke, Southam, Stafford Stocknorth, Sudbury, Thurrocke, Upton Athem, Westminster, Whitney, Woolverhampton, Woodhurst, and at Yorke.

The xxx. day at Warfield.

Faires in July.

The first day at Congerton.

The ii. day at Ashston under-line, Huntington, Smeth, Swancy, and at Wooborne,

The iii. day at Haverfon.

The v. day at Burton upon Trent.

The vi. day at Llaidlas, and at Llainbither.

The vii. day at Aibrighton, Burntwood, Canterbury, Castlemean, Chappel-frith, Chippingnorton, Emlin, Haverford west, Richmond, Sweeton, Stelford, Tenbury, Thesheymnica, Uizes, and at Uppingham.

Relique-sunday at Fodringay, and at Laverhil

The xi. day at Lidde, and at Portney.

The xiii. day at Llanraidrmacuhynt

The xv. day at Greenstead and at Phinchback

The xvii. day at S. Kemekne Leeke, Lanvilling and at Winchcombe.

The xx. day at Alverton, Barraway, Betley Bowline, Boulton in the Moores, Catesby Chimnacke, Jekleton, Llanimthivery, Saint Margerets by Dartford, Neath, Odiham Tenby, and at Urbridge.

The xxi. day at Woodstocke.

The xxii. day at Battle field, Baynards-castle Bridge-north, Broughton in Furnace, Calue Citherall Colchester, Cooling, Kimolton Kingstone upon Thames, Kidwelie, Lelwich Maudlin-hill, Marleborough, Newarke upon Trent Northwich Ponterlay, Roking in Kent

Staffor

Stafford, Stockbury, Tutbury, Winchester, Yarne, and at Yealden.

The xviii. day at Chestone & at Caernarvon

The xix. day at Ashwel, Aldengan Baldock, Barkamsted Biscetour, Buntingford Bromesgrove, Camden, Kapel-Jago, Chellome, Chichester, Darby, Doncaster, Dudley Erith, Hatfield-brodocke, S. James by London S. James by North-hampton S. James in Bristol Ipswich, Liverpoole, Linfield Llangendeirane, Louth Malmesbury, Mathenblith Ravenglasse, Reading, Rosse, Silvall, Stamford, Staverdene, Stackpoole, Sone, Thekhem, Thrapston, Tilsbury, Trobridge, Walden and at Wigmore.

The xxvi. day at Saint Annes hill, Bewley, Rhatodargwy and at Tiptry.

The xxvii. day at Ashford Canterbury, Chappel-frith, Jorsham, Malopas, Richmond and at Warington.

Faires in August.

The first day at Bath, Bedford, Burport, Caermarthē, Caergwely Chepstow Dunstable, S. Edes Exceter, Feverham Flint, Hy, Latrissent, Llantwest, Loughborow, Malin Newcastle upon Tine Newton, Norham church Rimnais, Selby, Shrewsbury, Sledborne, Thecksteed, Wisbitch Yeiland and at Yorke.

The iiii. day at Linton, and at Radnor.

The v. at Oswawre.

The ix. day at Aberlew.

The x. day at Al-church, Banbury, Blackamore, Chedley, Chorley, Chroley, Differing, which Farmeham, Frodesham, Hawk-burst, Hungerford, Hulcigh, Renwilgaio, Kigerton, Saint Laurence, Ludlow, Marras, Melton-mowbury, Mearworth, New-Brainford, Newboror, Oundle, Rugby, Siddill, Stroydes, Toceter, Walton, Waltham, Warmester, Weydon, and at Windslow.

The xv. day at s. Albons, Belton, Cambridge, Carlile, Caerdigan, Dunmow, Elessemoore, Egishelnayminithe, Gilborrogh, Goodhurst, Hinkley, Huntington, Marlborow, Nevin, Newport in Munmouthshire, Preston, Ross, Swansey, Turbury, Uuakfield, and at Uuhitland.

The xvi. day at Rayiadargwy.

The 24. day at Abbots-bromeley, Abercon-wie, Beggers-bush, Brōley, Chorley, Croyl, Dover, Farrington, Harewood, Kidderminster, London, Munmouth, Mountgomery, Nan-wich, Northallerton, Norwich, Oxford, Su-bury, Tewksbury and at Tuddington.

The sunday after Barthol day at Sanbi

The xxix. day at Ashford, Sturbridge, T-lifarnegreene, and at Uuelchpoole.

The xxx. day at Brecknock, Caelwis, Ka-marthen, and at Uuarford.

Fairesin September.

The first day at Capell at S. Giles in the bush Heath, and at Hilaine.

The iiii day Dat tham.

The vii. day at Ware and at Woodbury hil.

The viii. day at Atherstone, Brewood, Blackborne, Bury, Bewmarris, Cardigan, Cardiffe, Caulton, Chaltom, Drayton, Gisborough, Oleborne, Huntington, Llaindissell, Malden, Norh hampton, Partneyes, Reculver, Rockingham, Southwarke, Smeath, Snide, Sturbridge neere Cambridge, Tinby, Vicether, Waltham in the Wouldes, Worsleworth, Wollepit.

The viii. day at Newtowne, and at Pwlhely.

The viiii. day at Abergaueny, Barseley, Chesterfield, Denbigh, Helesbury, Munton, Newport, Newborough, Penhad, Richmond, Ripon, Rosse, Smalding, Stratford upon Avon, Waltham, and at Watton under-hedge.

The x. day at Rayladargwy.

The xii. day at Cliffe, and at Llanidlas.

The xx. day at Llannelly, and at Ruthin.

The xxi. day at Abergwily, Baldocke, Bedford, Brainford, Braintree, Canterbury, Claone, Croydon, Dainéry, Dover S. Edmundsury, Houlden, Katherin-hill by Gilford, Kingstone, Knighton, Lenham, Mayden-brackley, Paleborow, Pilnall, Nottingham, Peterbow, Stafford, Shrewsebury, Sittingborne,

Wizes.

Uizes, Wendover, Whitehall, & at Woodstock

The xxiii. day at Panckridge an Horsefaire for five or seven dayes together.

The xxiiii. day at Llany villing.

The xxviii. day, at Dolgethe, and at Spilmanstreet in Caermarthen.

The xxix. day at Saint Albons, Alhborne, Aberconwy, Basing-stoke Bishops-stratford Bookham, Blackeborne, Buckland, Cading, ton, Canterbury, Cokermouth, Hey, Headley, Higham-ferries, saint Ives, Killingsworth Kings-land, Lancaster, Leycester, Lanvithangel, Lanidlas, Llocher, Lublow, Marthyr, Machenleth, Malton, Michael-dayne, Newbury, Selby, Shefford Sittingborne, Urbridge, Wayhill by Andover, Westchester, and at Wenny seven dayes together.

Fayres in October.

The Munday after S. Michael at Faslly, S. Faiths besides Norwich, & at S. Michaels.

The iii. day at Boulton in the Moores.

The iiii. day at Havent, and at Maidstone.

The viii. at Alhburne, Bishops stratford, Blith, Devizes, Gainsborow, Hartford, Harborow, Hodnet, Llandbedder, Pontsteven and at Swancy in Gower.

The xii. day at Daulton in Furnace, and at Llangoneth.

The xiii. day at Aberstrow, Charin, Croiston Colchester, Draiton, Edmunslow, Gravesend

Hic

Hitchin, Leighton-buzzard, Marshfield, Newport in Monmouthshire, Stanton, Stockworth, Tamworth, and at Windsor.

The xiiii. day at Carthine.

The xv. day at Bangor.

The xvi. day at Aswell, Burnet, Banbury, Bridgenorth, Burton upon Trent, Bishopshatfield, Charleton, Cheapinlaw, Ely, Farinopdone, Holt, Kidwilly, Lawhadden, great Marlow upon Avon, middlewich, newcastle, Radnor, Stanton, Thrisk, Tisdale, Tunbridge, Wellingborow, Wigam, Wrickle and at Yske.

The xvii. day at saint Friswide by Oxford.

The xvi. day at Cicetor, Coventry, Hereford, Lenham, Llanbister, Newmarket, Saffronwalden, and at Stokeley.

The xviii. day at Ashby-dalizouth, Abercony, Biddenden, Hartford, lower-Knotsford, Lemster, Llandy, Oxford, Preston in Aumernesse, Stamford, Warmester, Warwicke, Wylton and at White-church.

The xix. day at Talisarnegreene.

The xxi. day at Abermarles, Powilchely, Ruthen, Stockesly, and at Wakefield.

Fayres in November.

THe first day at Bicklesworth, Castlemain, Ludlow and Mountgomery.

The ii day at Bleachingley, Bishops-castle, Elmer, Kingstone, Leeke, Loughborough and at Yarfield.

The

The iii. day at Caermarthen.

The v. day at Welshpoole.

The vi. day at Andiver Barwick, Bigend, Brecknocke, Covide Lestord, Mailing, Newport-pond (it is called Colt-faire) Pembridge, Salforth, Stanley, Tigny Wellington and at Wetshod.

The x. day at Abergwingrin, Llanbither, Lenton seaven dayes Rugby Shefnall and at Wem.

The xi. Aberkennen, Dover, Fockingham, Gilford, Marleborow, Mumouth, Newcastle in Emlin, Tlathere-mines, Treayn, and Withgelg.

Munday after S. Martin's day at Eglesterow in Keames. The xii. day at Kaernarvon.

The xiii. day at Guilesord.

The xv. day Machenleth & Llanimthivery

The xvii. day at Harlow Hide, Northampton and Spaldwick. The xix. at Horsham.

The xx. day at Heath, Hide, & at Ingerston.

The xxii. day at Penibout, and at Sawthey.

The xxiii. day at Bangor, Bwelth, Carline, Frome, Higham-ferries Kates-crosse, Ludlow, Sandwich, and at Tuddington.

The xxviii. day at Athborne, & at Lawzells.

The xxx. at Amptill, Bareford, Baldocke, Bewdley, Bradford, Foston a Mart, Coukley, Cobham, Colenborow, Gargreave, Greensted Harleygh, Ilmmolton, Maidenhead, Maidendrackley

dendracklep, Narbeth, Oswestry, Perterfield, Powres in Gower, Preston, Rochester, and Warington.

Fayres in December.

The fift day at Dolgethe, Newtowne, and Plucklay.

The vi. day at Arundell, Gased, Exeter, Granthem, Hennengham, Hitchin, Northwich saint Needs, Sevenocke, Sinocke, Spalding, and at Woodstocke.

The vii. day at Sandhurst.

The viii. day at Bewmarris, Cardigan, Clitheral, Helxsom, Kinvar, Leicester, Malepasse, North-hampton, and at Whitland.

The xiii. day at Llanwennen.

The xxi. day at Horneby.

The xxii. day at Llandillavawr.

The xxix. day at Canterbury, and at Salisbury.

FINIS.